

# The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, February 18, 1943.

NEW SERIES—VOLUME 45—NO. 4.

## Leads State And South In Awards



GRIFFITH MEMORIAL BAPTIST CHURCH, JACKSON, MISSISSIPPI

Picture taken during Baptist Training Union Mission Emphasis Week. 315 awards given to those taking study course that week. Griffith led the entire Southern Baptist Convention in Training Union Study Course awards for 1942. They issued 667 which was 225 more than any other church issued. Remembering there are 25,000 Southern Baptist churches makes his achievement the more creditable. Mrs. L. R. Williams is the efficient director and L. W. Ferrell the beloved pastor.

### Griffith Memorial Church Leads State In Sunday School Awards

And the Entire South in Training Union Awards

E. C. Williams, State Sunday School Secretary

During 1942 the Griffith Memorial Sunday school led the state in the number of training course awards received. The number of awards granted was 187.

The pastor, Rev. L. W. Ferrell; the superintendent, Mr. J. L. Mahaffey, all the department superintendents and teachers, as well as class officers and group captains, have worked together in a great program of teaching a large number of people each Sunday the Word of God. Our sincerest congratulations to them all, and the wish that 1943 may be easily the best year ever in the great work of spiritual uplift.

The Sunday school of the Griffith Memorial Baptist Church, Jackson, Mississippi, is one of the best working schools we have. Very consistently, year by year, it maintains a high grade of work in all the departments and classes.

There are several good reasons for this, but one of the best is the part of training their workers. Uncle Sam wants a good army; therefore, he trains the men. Banks want an efficient personnel; therefore, they train their employees. The air corps wants the best pilots; therefore, they train them.

(Continued on Page Five)

### Runnelstown Church Authorizes Chaplain to Establish Service Men's Center

Chaplain Roberts, Probably Overseas, Will Baptize Soldiers

F. S. Leach, Supt., Runnelstown High School

Recently, a request came from one of the members of the church, Chaplain Norman L. Roberts, asking that the Runnelstown Baptist Church extend an arm out to his post of duty. This was to be done so that Chaplain Roberts could organize a mission point for this church at A. P. O. 865, Care of Postmaster, New York City. Chaplain Roberts had some men awaiting baptism when the church voted to give him that authority. It is the plan that this mission shall be organized and function as nearly like the regular mother church as possible. This work with the Baptist group will be in addition to the regular work of Chaplain Roberts for the spiritual welfare of all men in his group. Despite the fact that no one present had previously heard of such a request being made it was voted most unanimously that this church extend an arm and form this mission organization. The church membership felt highly honored to be thus asked to lead out in what they considered a new but very promising field of work. To them it seemed to be a very practical and an unusual way

(Continued on Page Five)

## THE CAUSE OF WAR

H. H. Hargrove

Columbus Avenue Baptist Church  
Waco, Texas

In the past we have been so busy hurtling toward the abyss of war that we have not taken thought of the cause of human strife. Now we are so busy trying to win the war and get out of it that it is difficult to find time to ask: "Why did we get in?" However, it seems important to seek an answer to that question. Finding it we will know better how to get out—and stay out.

One black, unholy word takes us to the first cause of war. That word is "atheism." The dictionary defines this as "the disbelief of the existence of God." More literally it means "opposition to God," "Godlessness" or an anti-God attitude. Let us see the ways in which this sinister power operates as the cause of war.

First is the avowed atheist at the head of a nation. Such have, throughout history, been a ready spark for the conflagration of war. A beast among weaker animals always kills. The human beast at the head of a nation plunders and kills the weaker nations. The only difference is that with his superior mind and implements of war he kills on a larger scale than his prototype who roams the forests. This is exactly the program of Hitler and Tojo. Mussolini did his best until a bigger beast growled and now finds himself the victim. Stalin was set for the kill but being attacked by another killer was forced to battle for his own life. Thus the world is a typical jungle scene, the natural results of atheists coming to power. It is like the world Paul described in Romans 1:28. Men cast God out of their mind and God gave them over to an outcast mind.

Second consider atheism in education. It is no accident that two world wars, separated by only one generation, have been started by Germany. The atheistic philosophy of Nietzsche became the gospel of her educational leaders about a generation before the first war began. Through them it passed through the universities, to the lower schools and through them became the thinking of the nation. It was a natural result that the first generation steeped in that Godless barbarism should be ready to fight a war to spread their hellish "kultur" and that the first generation after that war should constitute their bastard Fuhrer for the Son of God and fight another war for the supremacy of "the superior Aryan race."

The next contribution of atheism to war is the operation of what might be termed "practical atheism." Reference is made here to those nations (Continued on Page Nine)

## GOOD NEWS

On January 25th, General George C. Marshall, chief of staff of the U. S. army, war department, Washington, issued an order banning hard liquors from the military establishments. This order will prevent the possession of liquors by the officers in their messes and clubs, and it is also broad enough to prohibit the bringing of liquor into military reservations by the enlisted men.

Let everyone interested, especially the fathers and mothers of men in service, write General Marshall a letter commending him for his courageous action in issuing such an order in view of the fact that it was done without action by the Congress. Keep writing! Keep writing!!

N. S. JACKSON,  
Superintendent,  
Mississippi Anti-Saloon League.



## Sparks and Splinters

Rev. J. R. Eubanks, pastor of Second church of Greenville was with Brother V. W. Malley at Oloh in the Evangelistic Crusade. There were eleven additions.

Chaplain N. B. Saucier, who is on maneuvers in western Louisiana, writes: "I find we have much better attendance at our religious services in the field than in camp. I preached to a thousand men last Sunday, ranking all the way from privates to lieutenant colonels. The Lord is greatly blessing our efforts. We need your prayers always."

First church, Senatobia, has set March 24 to April 4 for its revival with the pastor, Dr. H. L. Martin, preaching, and Singer Wm. F. Munday of Memphis in charge of the music. The census is being completed and the pastor is teaching a class which meets weekly to study "The Plan of Salvation," by Crouch.

Sarepta church, Franklin county, has fourteen tithers, the EVERY FAMILY Plan and our people are supporting all causes of the Mississippi Baptist plan of work. We plan to rebuild our church building soon.—T. L. Pfeifer, pastor.

Please Help Us—To those who send typewritten items or articles to The Baptist Record: Please double space it. Those that come single spaced must either be re-written or discarded. We thank you for this courtesy that will greatly help us in our work.

Dr. Norman W. Cox, preacher, and the Rev. Earl C. Edwards, singer, assisted in the revival meeting at the First Baptist Church, Natchez, Dr. W. A. Sullivan, pastor, from January 31 to February 7. There was large attendance upon all services, and interest increased from beginning to end. There were sixty-three additions to the membership of the church.

Union Ridge church, Winston county, has unanimously voted to enter the simultaneous Evangelistic Crusade and the revival services will begin on March 21. The pastor, who is a newcomer on the field, will conduct the meeting. The church has recently gone from quarter time to half time, the services being held on the first and third Sundays of each month. With a very active Sunday school and a "live wire" Training Union, the church expects to accomplish much in our Lord's work.—Walter McCraw, pastor.

Ira C. Prosser of Oklahoma has been elected Brotherhood secretary of Louisiana. He assumed his duties February 1. For several years he has been engaged in evangelistic work, both preaching and singing.

Concord church, Rankin county: On the first Sunday in January we paid up our Now Club quota for the year. The first Sunday in February we raised enough money in one free will offering to put a new roof on the church.—J. P. Bush, pastor. (This is an EF church.)

"A Book About Me," by Robbie Trent, is published by the Broadman Press, and sells for ten cents. It is an abbreviated form of what is commonly known as "the baby book." It may be ordered from your Baptist Book Store.

If led by the Holy Spirit some Mississippi church should invite Paul Montgomery of Louisville, Ky., to lead a revival during the Evangelistic Crusade. I have known Brother Montgomery and his wife for several years. They will be a blessing to any church and pastor. Mrs. Montgomery is an excellent pianist and soloist.

Rev. Chas. L. McKay, pastor of Flora Baptist Church, will be in a revival meeting in the Water Tower Baptist Church in St. Louis, Mo., April 11-23.

I find the people at Concord church in Rankin county are reading The Baptist Record, and enjoying it very much. Our revival seems to have already begun. Concord is joining the other churches in the Evangelistic Crusade. Our meeting begins February 21.—J. P. Bush, pastor.

The offering at Calvary church, Jackson, on Sunday, January 31, totaled \$1,516.08.

In renewing her subscription to the Record Mrs. Lydia V. Nuckols of Vicksburg says, "I look forward to getting my Record each week. I pity the Baptist who doesn't take it."

In cooperation with the Mississippi Baptist program, the Runnelstown Baptist Church had its Soul Winning Crusade the last week in January. In preparation the church had a study course the week before. About thirty seals were awarded for the book, "The Plan of Salvation." Professor Leech, the superintendent of the Runnelstown high school, was the teacher. This was the second time Brother M. E. Perry had preached in a series of services in Runnelstown. In addition to the personal work that the pastor and Brother Perry did, three services were held in the Runnelstown high school to a group of about 400 students. All told, around twenty-five young people confessed Christ as their Saviour for the first time.

On Wednesday morning The Baptist Record received postal cards giving the Sunday school attendance for Cross Roads church (Neshoba county), First Baptist Church of Louisville, Spring Creek (Neshoba), Bear Creek (Attala) and Bethlehem (Jones). All of these were mailed on Monday night and should have reached us Tuesday morning in time for last week's paper, but somewhere they were delayed. This will explain why those figures did not appear in The Baptist Record last week.

Greenville First: Tithes and offerings for the month of January amounted to more than \$2,100. That enabled us to meet our obligations and reduce the debt on our church property more than \$500.—Reporter.

Pleasant Hill Baptist Church, Benton county, has gone to half time. A loyal, consecrated group of north Mississippi Baptists endeavoring to serve the Lord as best they can, and realizing more and more, day by day, our utter dependence upon God.—O. B. Renick, pastor.

Professor W. H. Smith, acting president of Copiah-Lincoln Junior College, has been elected president of the institution by the board of trustees. He succeeds Lieutenant J. M. Ewing, who is on a leave of absence in the naval reserves. After graduating from Copiah-Lincoln, Prof. Smith went to Mississippi College, Clinton, where he received his B. A. degree. Following his graduation, he was a teacher at Heucks Retreat high school, then went to Copiah-Lincoln the term of 1929-30.

Calvary church, Tupelo: Our 1943 budget designated 40% of the receipts for the Cooperative Program. The 1942 budget allotted 25% to this object. Calvary church will also observe a "war offering."—Reporter.

Pastor Montie A. Davis of East Moss Point church writes in glowing terms of the preaching of Brother C. C. Jones at East Moss Point during the Evangelistic Crusade.

Sumrall: Brother Bruce Hilbun, one of the new enlistment men, did the preaching in our Crusade revival. We began the fifth Sunday in January and closed the following Friday night. The day services were held in the high school auditorium. Brother Hilbun preached to the students each day and followed with conferences, after the first two days. In the chapel services and conferences there were more than thirty professions of faith. There were prayer meetings before the evening services at the church. There were seven additions by baptism. In spite of bad weather the attendance and interest were good throughout the meeting.—T. W. Talkington, pastor.

### DENOMINATIONAL CALENDAR

#### March

Evangelistic Crusade continues.  
Cooperative Program.  
Home Mission Week of Prayer.  
Mission Day in Sunday school.  
Training Union study courses.  
Now Club (state debts).

—W. M. U.—

Observe Home Mission Season of Prayer, 1-5.  
Check Standard of Excellence.  
Send quarterly reports.

—B. T. U.—

B. T. U. Annual Study Course month.  
Home and Foreign Missions in the Sunday school.  
Tithes and offerings according to the Scriptures.

Dr. R. G. Lee, pastor of Bellevue church, Memphis, has accepted an invitation to deliver the dedicatory sermon of the attractive Senatobia church building. The dedication will take place Sunday afternoon, March 14, at 3 o'clock with Pastor H. L. Martin presiding and a former pastor, Rev. A. T. Cinnamond, offering the dedicatory prayer. Rev. J. C. Wells of Lafayette, La., who was pastor at Senatobia when the building was erected, will preach at the 11 o'clock service.

Wiggins: We closed our revival last night, Feb. 14, with a mountain top experience. Rev. B. S. Hilbun did the preaching. Though we did not have a large ingathering, we did have the greatest revival we have had here in many years. Visible results were three by letter, one by baptism and about one hundred consecrations with some most gracious experiences. We are thanking God for the State-wide Evangelistic Crusade.—N. J. Lee.

Recent visitors to The Baptist Record office included the following: Rev. and Mrs. Walter L. Johnston, Philadelphia; Rev. Webb Brame, Yazoo City; Dr. James A. Stewart, Clarksdale; Rev. Owen Williams, Utica; Rev. E. T. Mobberly, Laurel; Rev. C. Z. Holland, Canton; Rev. Harold Clower, Clinton.

The area of Camp Van Dorn has been extended to take in the old church ground of Ebenezer, the oldest organization in Mississippi. We will hold our last service at the church Sunday, Feb. 21. However, the organization will remain intact and we will meet in the homes of the members.—H. J. McCool, pastor.

Rev. Norman W. Cox writes us as follows: "We had a great meeting in Natchez. It closed Sunday night. Earl Edwards led the singing and I preached. Pastor Sullivan had made splendid preparation. There were 61 additions."

Kreole Baptist Church joined in the Evangelistic Crusade. The visiting preacher was Rev. E. H. Dearman, pastor of Kentwood Baptist Church, Kentwood, La. He writes us as follows: "Kreole is a good church, one of the largest groups of tithers in comparison to membership I ever saw. The pastor is Jewell Golman, and he is doing a good job."

Rev. Sollie Smith of Stonewall conducted a revival meeting at Johnson Creek church January 24-28, in cooperation with the Evangelistic Crusade. The attendance was good and there were three additions.—Reporter.

Chaplain Charles O. Pate of Senatobia is serving with the American forces in North Africa with the rank of captain. He is doing an outstanding work not only among the soldiers but among the natives as well, and Dr. H. L. Martin writes that at Christmas he raised \$1,200 among the soldiers and conducted a mammoth "Christmas party," presenting toys, eatables and more substantial gifts to a host of French and Arab children.

The Magnolia Baptist Church has raised \$250.00 cash toward the debt paying effort of Southern Baptists. These services were attended by large crowds, with two additions to the church. Beginning a building fund the church has purchased \$1,000 of government bonds.—A. E. Pardue, pastor.

Summerland Baptist Church had Brother E. D. Estes for the week of February 7 for a series of evangelistic services. The church experienced a great revival and received a number of additions by baptism. The school, in cooperation with the church, received a great spiritual uplift through the services at 8:45 each morning. We were fortunate in having had Brother Estes with us and feel that all schools should cooperate in any Christian movement.—Mrs. M. P. Hopkins, principal of Summerland school.

First Baptist Church, Union, has had 23 additions and 15 conversions in the first three months of the pastorate of Chester M. Savage. January offerings were the largest of any month in our history. Splendid crowds attend all services. Dr. Russell Bradley Jones is to conduct our revival March 1-10.—Reporter.

Senatobia Baptists now have forty-one names inscribed on their service men's honor plaque; thirty-two of these are members of the church and the others sons of members and without other church connection. These men are greatly missed and special prayer for them is offered at every service.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clinton, Miss.

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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### W. M. U. Convention

We have been knowing for a number of years that sooner or later it would become necessary to put the entertainment of our W. M. U. Convention on the pay-basis.

Because of the size of our Conventions for the past few years, very few churches in the state have church auditoriums large enough to accommodate the crowd. Of course it isn't fair to those few to ask for entertainment too often. Now the crowded condition in our cities have necessarily filled the homes of our friends, so there is no other alternative.

The W. M. U. Executive Committee at its mid-winter meeting authorized us to make the announcement that our coming W. M. U. Convention would be on the pay basis. A little later we will list all hotels and their prices for the benefit of those who expect to attend.

Chengchow, China, November 22, 1942.  
Dear Baptist Friends of the Southland:

Famine and starvation are neither romantic nor pleasant topics to write about and far less to experience or see. Because this present famine in Honan is the worst ever, some say, and certainly the worst in sixty-five years and is daily growing more acute and distressing I am writing with the hope and prayer that some may be constrained to send help to our Baptist people. We are very grateful and thankful for the help already received but our needs are increasing as the distress, suffering and deaths increase. The present combination of circumstances, invasion, lack of adequate communication, and drought have together brought about this awful distress. In terms of United States currency it costs more to save a life now than it ever did before. Any prices I mention will be in terms of United States currency. The cheapest flour, a mixture of cane and bean seeds, costs about thirty cents a Chinese pound and much more than that in some sections of our field.

There are no new tales to excite sympathy, only the stark, cold, hard facts of starvation. A family near us is composed of six people, a grandmother, mother and four small children. The men went west to find work and have not been heard from in the months since they left. In two days they had five cents worth of carrots to eat. The older woman's body was swollen from lack of food when one of our workers found her. They had sold a small girl for about ten dollars and lived on that money for awhile but now the people that bought the child have brought her back because she got sick from indiscreet eating after having been nearly starved. We did what we could for them but the calls are so infinitely many more than our funds are sufficient to meet that it was far from adequate help.

One day our workers found an old woman lying on the street crying for food. When they went to her home they found the breadwinner, a cart puller, desperately ill and the family in dire want. The man died soon and a small baby too, so now they are left in worse condition except for the help they get through us. It is very, very difficult to get any kind of work now, even for able-bodied efficient and capable laborers and more skilled workers in trades, for people buy little but the absolute necessities and such a small proportion of the people have any money to buy even the barest necessities.

Long ago great numbers of people sold all the furniture to buy food, then their winter clothes, and now that cold weather has come they are both cold and hungry and have very little hope of being able to better their condition. When so many pitiable cases are multiplied by the thousands, and there are yet many months till harvest our hearts almost fail at the thought of the suffering and death. May the Lord have mercy on them and on

us! Pray for us! Yours in our compassionate Lord,  
GRACE STRIBLING.

### Americanization Is Theme of March Home Missions

The mission of Baptists and other Christians in America is to help build a new world, Dr. J. B. Lawrence writes in the March issue of *Southern Baptist Home Missions*, the theme of which number is Americanization, or making our land Christian.

"We must work on until out of the stones of demolished thrones there is reared the structure of Christian brotherhood," Dr. Lawrence declared.

"The spirit of freedom is a Christian contribution to the world," he adds. "The giving of every human being the dignity of an individual is the great achievement of Christianity."

An example of Christian Americanism at work is the autobiographical sketch in the March issue by Dr. J. F. Plainfield under the head "The Americanization of Guiseppe Plani."

"I am an Italian by birth," Dr. Plainfield says, "an American by choice, love and interest."

In the process of Americanization, the Italian-born Home Board missionary states, "America demands and takes from us at the same time that it gives to us."

"Foreigners who have come to American constitute one of the most urgent problems of Home Missions," the writer asserts.

"In dealing with them," he adds, "we should take into account all their previous life, review their religious and patriotic inclinations and ideals, and spend more time for study and money for work among them than it has seemed opportune or available until now."

A significant recognition of Home Mission work by the army is reported in the March issue in the story of Dr. Alfred Carpenter's recent attendance upon the third Army Orientation School at Fort Leavenworth. Dr. Carpenter was selected as one of eighty-six civilians to attend this important school. He took his place with prominent industrialists and journalists in the study with army officers of the global war problems.

A beautiful devotional picture of an open Bible and the American Flag printed on the cover introduces effectively the theme of the magazine.

The March issue has been mailed to over 83,000 subscribers.

### Be a Missionary Where You Are! GUIDE for COMMUNITY MISSIONS

Written by Una Roberts Lawrence, revised by Mrs. Geo. E. Davis, tells how YOU can do the same sort of work that missionaries carry on.

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### Report of Chairman of Community Missions at Executive Board Meeting

At a group meeting in Virginia last October the presiding officer announced as she introduced me, "We have changed her name." I looked up startled (and a bit hopeful perhaps), then she continued, "We did call her Personal Service Chairman, but now we will learn to say Chairman of Community Missions."

That set me thinking. What's in a name anyway? Louis Adamic thought names important enough to write a book on the subject under the title "What Is Your Name?" And one concludes from his discussions that names of foreigners that are very difficult and queer sounding to us mean much to them because of what they and their families have lived into them.

What is in the name "Community Missions"? Whatever you and I live into it... all that we want

to make it; it has the making of world missions.

Look at the word **Community**. Spell it—C-O-M-M-U-N-I-T-Y. Exactly in the middle of it is U, or perhaps I should say, U are exactly in the middle of it. Not I but U. At the very beginning of Community is C. Does this mean that I must C you and all the others in the community and learn the needs of all? At the end of Community is Y. Put a question mark after that Y. Why should I see U and the other people of my community? That is where missions comes in. Without missions, efforts in the community might be meaningless and selfish. Missions gives the reason for studying community needs, seeing, surveying—that we might give the Gospel message to those who have it not and endeavor to meet their material needs.

Community missions isn't a matter of talking or discussing, it is a matter of believing and being, of living. Stanley Jones says, "It is easier to act yourself into right thinking than to think yourself into right acting." In community missions women and young people "act themselves into right thinking" as they engage in evangelistic efforts to win the unsaved about them, as they manifest Christian fellowship helping to build and strengthen Christian character, as they work for a Christian community through helping in Christian observance of Sunday, child welfare, total abstinence, universal education, interracial justice, and other moral standards that pertain to community life.

It has been good to see the general delight over the change in name to community missions, and to hear such remarks as these: "My B. W. C. will never again just give money for some project and say we have done our community missions." "I see now that what we did last month certainly could not have been called missions." "We have a field for a mission Sunday school in our community and with the help of all the women can get one going, too." "There is a new defense plant in our town and we are cooperating in the support and direction of a day nursery out there." On and on one could give instances of real mission work being attempted in communities as the women come to a new realization of the aims and activities of community missions.

But we are still playing at the job. Let us keep before us this year: **First**, the aim of community missions—to win souls and attain other spiritual results in the community—and as **leaders** apply it; **second**, the need for a thorough study of the **Guide for Community Missions** which Mrs. Davis and Mrs. Lawrence have brought up-to-date in such a fine way and constantly urge the study in missionary societies and Y. W. A's; **third**, the unusual opportunities offered by world conditions today to minister to those about us in His name and plan definitely for meeting spiritual needs in defense areas, near camps, in industrial sections, among Negroes and foreign groups; **fourth**, that in reporting it isn't a matter of what counts as community missions, it is telling what has been done to realize the aim of it all—winning souls and gaining other spiritual results in the community.

A new report blank which has been requested by the state chairmen has been prepared along the lines of the new statement of the aims and activities of community missions, and submitted to the secretaries for approval.

As to a personal report I have talked on community missions, led conferences on community missions constantly, have prepared a leaflet on community missions, written articles for *Royal Service*, worked with Mrs. Davis, Mrs. Lawrence, Miss Winfield on the *Guide*, tried to keep in contact with the chairmen and wherever possible have visited migrant and government camps, Good Will Centers, nurseries, and other activities carried on by the women in community missions work.

Respectfully submitted, MARY CHRISTIAN.



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The Editor of The Baptist Record does not necessarily endorse an article to which the signature of the contributor is attached.

### HOUDINI FAILED TO DELIVER

Below we quote a news dispatch by International News Service:

Hollywood, Feb. 5—(INS)—In an interview that may be her last, Mrs. Beatrice Houdini, who tried for ten years to communicate with the spirit of her husband, the late Harry Houdini, world-famed magician, declared that she had lost all belief in spiritual communication after death. . . .

Before Houdini died in 1926 he told his wife that he would try to communicate with her from the Nether-World. She kept a lighted shrine burning for ten years and every year on the anniversary of his death would hold a seance, in anticipation of his message. But the message never came and after the tenth seance, in 1936, she put the light out.

"Ten years is long enough to wait for any man," she said today.

Some of Houdini's friends claimed to have had communication with him, but, his widow asked, "Why should Harry be having tea with anyone else, when he could have tea with me?"

Mrs. Houdini is just now learning what Christians have known all along. My Bible teaches that, "It is appointed unto man once to die and after that the judgment." If the dead could communicate with the living, how strange that such has not been the practice of our departed loved ones throughout the centuries.

We have loved ones, and probably every one who reads these lines has loved ones, who would communicate with us if such were possible.

Spiritualism is not according to God's plan. He knows best; and even though there are times when our hearts are hungry for a word from some departed loved one, and our cheeks are washed with the tears of loneliness, God in His infinite wisdom has not planned for the dead to communicate with the living. Just as there was an impassible chasm between Abraham and Dives, so there is an insurmountable barrier between the living and the dead.

But there is coming a time out yonder somewhere when this partition shall be broken down and God's children shall be gathered together to rejoice and live with Him forevermore. "And these shall go away into everlasting punishment, but the righteous into life eternal." Far better is it that we shall concern ourselves with making plans to be with the crowd that shall go way into life eternal than wasting time, energy and efforts in a hopeless attempt to communicate with the dead.

—BR—

Brother A. T. Cinnamon, Senatobia, has accepted the pastorate at Tyro, Tate county, and will preach each first Sunday. He is already preaching at Mt. Manha church each fourth Sunday and has been called to Harmontown church, Lafayette county, for the second Sunday.

### WE SHOULD NOT ENCOURAGE GAMBLING

In the November issue of the American Magazine, Congressman A. J. Sabath has an article advocating a national lottery.

He makes the following arguments in favor of a national lottery:

1. Billions of dollars now going into the hands of gamblers would come into our war treasury.
2. It would eliminate the arguments for a sales tax.
3. It would reduce gambling.
4. These are abnormal times.
5. It would prevent inflation.
6. It is human to gamble.
7. Many churches hold raffles for quilts, etc.
8. It would not make gamblers of people who never gambled before.
9. The Selective Service Act is a lottery.
10. In 1776 our government conducted a lottery.
11. Many foreign countries conduct lotteries.
12. Gambling supported the late "Dutch" Schultz.
13. Illegal lotteries are in operation.

In the first place, the name Sabath should not be connected with such a nefarious scheme.

Congressman Sabath asserts that "billions of dollars now going into the hands of gamblers would come into our war treasury."

Experience does not justify such a claim. The same satanic, seducing statement was made about prohibition. We were assured that if prohibition was repealed bootlegging would become but a memory of a by-gone era. There is more bootlegging now than ever before. There were more violations of liquor laws in 1941 than in any five years of prohibition.

Nor is it true that it would eliminate arguments for a sales tax. We are not arguing for or against a sales tax, but we would much prefer a sales tax to gambling. All the sales tax would go to the war effort, but only a part of the lottery funds would be kept by the government. AND if we are to choose between the two, the sales tax is much more preferable. The sales tax is honest, gambling is WRONG.

The congressman also claims that a national lottery would "reduce gambling." When did more wrong ever eliminate or reduce wrong? A national lottery, backed with the prestige of legality and the blessing of our national government, would entice many to gamble who now fear it because of its illegality and its under-world associates.

Making liquor legal has not reduced drunkenness—on the contrary, it has increased it. The per capita consumption of liquor in 1933, the first year of legalized liquor, was three gallons. It is now sixteen gallons per capita. Legalization has increased, not decreased, consumption.

Another argument by Mr. Sabath is that "these are abnormal times." He is correct. There never will be a time when gambling should be legalized and encouraged. But it would be worse in these abnormal times. In such times we need to get away from sinful things rather than encourage them.

Nor is it true that a lottery would prevent inflation. Frankly, we already have inflation. Check the prices of things you buy today with prices two years ago. But if prices hadn't risen at all, a lottery would neither help nor harm inflation.

Nor is it human to gamble. The gambling habit is an acquired habit. If it is human to gamble, we know a lot of people who are not human.

As the congressman says, "Some churches raffle quilts," but that doesn't make it right. Instead of

trying to make gamblers of the nation, the gambling churches should quit gambling. Some people are thieves, but that is no reason why thievery should be made legal. To claim that "it would not make gamblers of people who never gambled before" is to close the eyes to the facts. If a national lottery won't promote gambling, why have such a law? The very purpose of a national lottery is to promote gambling.

It is only begging the question to claim that the "Selective Service Act is a lottery." The men do not put up one dollar with the hope of winning many dollars. Gambling is defined as "hope to win something or make monetary gains." Men are selected for war service because they can best be spared from their communities. Mr. Paul V. McNutt has decreed that men in many non-essential industries must either transfer to war work or be drafted. Where is the gambling?

Suppose our government did conduct a lottery in 1776. Did that make it right? Adolf Hitler has lied to or about every nation in Europe. Does that clothe his lies with truth?

Japan stabbed us in the back at Pearl Harbor on December 7, 1941. Because that happened in the past is no reason to declare it an honorable act as of the present.

The fact that many foreign countries conduct lotteries is no reason that our country should compete with them for gambling dollars. People of other countries do many things that we consider wrong. Should we legalize every wrong of other nations?

And the poorest argument of all is that gambling supported the late "Dutch" Schultz. Murder and robbery supported the late John Dillinger, but murder has not been legalized.

In the same class is the claim that illegal lotteries are now operated. The same thing is true of murder, rape, graft, stealing and treason. But because someone does such is no argument for legalizing these crimes.

If the money is what the congressman wants, just legalize bank robbery and the license fees will help pay the war expense.

—BR—

### A RECORD WORTHY OF IMITATION

Elsewhere is an item reporting the fact that Dr. C. S. Henderson, the beloved pastor of the First Baptist Church of Greenville, called at every home represented by the 1,552 members of the church during 1942. That is a lot of visiting, and was in addition to the many other duties of a busy pastor. We know some folks who are pastors of much smaller churches that have not visited all of the families of their church within the past year. This is a commendable record and is one of the many reasons why the members of that good church claim that they have the most beloved pastor in the state.

As a matter of curiosity, The Baptist Record would like to have the names of other pastors, of large or small churches, that have called at the homes of every resident family. This request will not be repeated, but we hope that every pastor who has done so will drop us a line immediately.

—BR—

Rev. Chas. H. Skutt has been called to the full-time pastorate of Skene, and will move on the field March 1. Already plans are being made for the enlargement of the Sunday school building. Sunday school and B. T. U. goals have been adopted and the ladies of the church have assumed responsibility of painting the building and laying a new carpet. The pastor writes that they are now working on their EVERY FAMILY list and hope to have it ready in a few days.



## OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

### A CONSTRUCTIVE SUGGESTION

By J. C. Canipe

A little discretion and careful planning in the appointment of Convention committees would do lots to make for good feeling among the pastors of the state. At the recent Convention in the report of the committee on committees it was very noticeable that the names of some men were on two or more committees. In a check of the minutes of the Convention for the past several years you will find this to be true. That kind of procedure brought so much criticism that the Convention was forced to pass resolutions to limit one man to one board or member of one board of the institutions of the Convention. The rule now is that a man can only be a member of one board at a time and that he cannot in some instances succeed himself when his time has expired. I believe that this ruling has general approval among the pastors of the state.

Why not use the same wise tactics in the appointment of the committees of the Convention? There are numbers of good and wise pastors in our denomination that are never recognized in the machinery of the Convention. It would be far better to scatter the committees over the state and far out into the country and use different men each year on important committees. This would create better feeling and good will and would show democracy in action in our boasted Baptist democracy. And it would allay the prevalent criticism of the officers and leaders in charge of our denominational machinery.

I offer the above as a friendly and constructive criticism. And I believe it will have "amens" from many of the pastors and laymen of our state. Democracy must work through representatives, but let us be sure that the procedure of appointment is representative of the democracy.—Biblical Recorder.

—BR—

## Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

### THE SOWING SEASON

C. E. Patch

We are now coming to that time of the year when the farmers of Mississippi will be busy with the sowing of the seed that will determine the kind and the amount of the crops reaped this fall. Some will prepare the seed beds well, others will just "take a chance" on the weather and half prepare the seed beds. Some will plant pure, certified seed, while others will sow whatever they have at hand, and purchase cheap seeds. Some will treat the seed with proper inoculations, others will say, "It doesn't do any good," and simply sow the seed. Some will purchase the right amount and the right kind of fertilizer for their fields, others will just use any kind of fertilizer or no fertilizer and then wonder why they didn't make a good crop. Some will have all their farm implements repaired and ready for work, but others will loaf around until the day they need that implement and then be forced to take needed time from the field to repair the implement (while the clouds roll up from the South and rain comes that causes not only delay but loss).

The pastors and Sunday school teachers and other church officers and leaders would do well to think of the harvest that so many wish for this year in the church and Sunday school and other departments of the church. If we expect a large ingathering of souls for the Master this summer during the revival meeting, we had better prepare the ground NOW. There is some brush that needs burning, some briars that need cutting, some ditches that need filling, some rocks that need

### FIRST BAPTIST CHURCH, GRENADA, CALLS REV. LEVON MOORE AS ASSOCIATE PASTOR

Rev. Levon Moore recently resigned the pastorate of Poplar Flat in Winston and Edinburg in



REV. LEVON MOORE

Leake in order to become assistant pastor of the First Baptist Church of Grenada. Dr. G. E. Wiley is the pastor. Brother Moore is the son of Rev. and Mrs. E. W. Moore of Newton. There are six of the Moore boys and three of them are ordained preachers. He was licensed to

preach at 16 and is a graduate of Clarke College and Mississippi College.

Upon graduation from Mississippi College in May 1942 he married Miss Pauline Rone of Ethel. Mrs. Moore is a graduate of Holmes Junior College and Blue Mountain College.

As this is Brother Moore's first experience in this kind of work his duties are light. At the present his work is as follows: Assistant to pastor; director of Soldier's Service Center; educational director; director of young people's activities; choir director.

moving, some clods that need breaking. We need to prepare the seed beds NOW.

We need to be sure that we have pure seed. How many of us can say, "I know the Word of God well enough to go forth and sow"? We hear a great deal said about "preach the Word," but observe little practice of the preaching. We do not need the Bible plus (minus) something else, but we do need to be sure that Word in our own hearts and minds is "pure seed." Nothing will take the place of God's Word sown in the prepared soil, i. e., the inner lives of the people. Men do not sow impure seed expecting pure crops, and we need not expect the "fruits of the Spirit" when we have sown the Word plus our opinions, and prejudices, and minus our peculiarities and half-truths. The only Certified Seed in the world is God's Holy Word, the Bible.

We will need to prepare the sowers. Nothing will take the place of a crop of trained workers. Call it inoculation. Call it fertilizing. Call it what you please, but when a group of consecrated workers sit together in a study course for two hours each evening for a week in preparation for the revival, and follow that week with another of cottage prayer meetings THEN we may expect great results. Peter preached, but 119 fellow Christians were "on fire for God," witnessing as personal soul winners. It is a sad commentary on any pastor and church when the revival services must be used for four or five days preparing the members (and sometimes pastor), before the lost can be reached.

There may be some broken fellowships that need repairing. Do that NOW. It may cause much trouble later on. No time to loaf. No time to lose. Souls are going to hell every day, while we let the broken "implements of the Lord" lie around waiting for the hand of the pastor, the deacon, the leader to come repair them. "Blessed is the peacemaker."

If we expect a bounteous harvest this year for the Lord, we must do the getting ready NOW. Brother Pastor, accept the challenge to become a master farmer (seed sower) for God. "A certain sower went forth to sow." But Jesus did not say that he had to sow on the rocks, or in the briars, nor by the wayside, nor allow the birds to eat the seed. He did say that the seed sown on good ground brought forth a bountiful harvest. Get the ground ready NOW. Sow bountifully. Reap bountifully.

—BR—

### RUNNELSTOWN CHURCH AUTHORIZES

(Continued from Page One)

for a church to have its own missionary serving the Baptist men of our country. This is believed

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB  
A DEBTLESS DENOMINATION BEFORE 1945

I

We now begin pointing for the next calling of bonds on June 1st. The call must be advertised on May 1st. Therefore, we need to have most of the money in hand by May 1st.

We will call on the basis of money given in February, March and April. Treasurers will need to remit promptly.

When we came into this position in 1939 the bonded indebtedness totaled \$542,000. We took up the \$10,000 maturities that year, December 1st. Thus, at the start of the Now Club in 1940 the total bonded indebtedness was \$532,000.

At the end of three years and one month—February 1, 1943, we have outstanding \$284,000 Education Commission bonds. In addition we have a deficit in that account in the amount of \$38,000. This really totals \$322,000 outstanding in this account. The deficit simply means that we drew on our own reserve in retiring bonds, thus saving 6% interest. We must replenish the reserve, of course.

At this distance it seems Mississippi Baptists should be interested enough to send in at least \$75,000 for that June call. This will come chiefly through the Now Club. Some will come via the Cooperative Program and a little from 5M Club pledges. If more is sent in we will advertise for more bonds May 1st.

If we call \$75,000 of our bonds that means—

The \$35,000 1952 maturities, saving \$19,950 in interest, and,

The \$40,000, 1953 maturities saving \$25,200 in interest.

This means a total interest saving in the amount of \$45,150. That is abundantly worth while.

We could call 1954 maturities in the amount of \$52,500 saving \$36,225 additional interest. That is, if we had the Lord's money in hand in that amount. Mississippi Baptists have a lot of His money.

Then, we might call \$52,500, 1955 maturities, saving \$44,375 more in interest.

We might still call 1956 maturities, \$51,500, saving \$41,445 in interest.

Lastly, we might call the \$52,500, 1957 maturities, saving a final \$46,675 in interest. Add these savings to the \$75,000 saved on bonds already called and you have a total interest savings in the goodly sum of \$287,870.

It will take the Lord's money on the Lord's altar for His work.

Mississippi Baptists, make the decision!

—BR—

### GRIFFITH MEMORIAL CHURCH LEADS STATE IN SUNDAY SCHOOL AWARDS

(Continued from Page One)

Hospitals want nurses who can do the work; therefore, they train them.

When people are well-trained, we are not surprised at good results; in fact, we expect them. These workers trained for it, and then they are reaping very consistently each year the results of this training. We always reap what we sow, and reap more than we sow also.

Already this year we have received applications for standard recognition from several departments and classes of this fine school, and there are several others that will shortly make the application. Last year there were seven standard young people's classes in the entire state, and four of them were from the Griffith Memorial school. This is good evidence of the happy combination: able and progressive leadership and loyal following and cooperation.

Griffith Memorial also led the entire south in the number of Training Union study course awards in 1942. They issued 667 which was 225 more than any other church issued. Mrs. L. R. Williams is the efficient director. They led the state in Sunday school awards and the south in Training Union awards, which is no small achievement. Congratulations to all concerned.

to be one of the first, if not the first church in our state to extend church privileges to our armed forces.



## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

The following associations are participating in the Soul Winning Crusade next week: Bolivar, Deer Creek, Lauderdale, Madison, Rankin, and Scott.

By permission we are using an article dedicated to the Crusade, and next week we will have a full report on revivals that have not heretofore been reported.

### PRESENTED AND DEDICATED to the SOUL WINNING CRUSADE

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#### JESUS OF NAZARETH

By  
Robert G. Lee, D.D., LL.D., Litt.D.  
Pastor of Bellevue Baptist Church  
Memphis, Tennessee

Jesus of Nazareth, Son of Man without sin and Son of God with power, is literature's loftiest ideal, philosophy's highest personality, criticism's supreme problem, theology's fundamental doctrine, spiritual religion's cardinal necessity. Personally, socially, politically, educationally, economically, Jesus is the only hope of this head-dizzy, soul-sick, sin-smitten, war-cursed world. He is the standard of measurement, the scale of weights, the test of character for the whole universe.

Born to poverty, toil, and hardship; raised up as a common laborer, with little or no schooling; a member of a small, despised race, living under a foreign yoke, whose national existence was totally destroyed less than forty years after His death; despised and rejected by His own countrymen; He wrote no books; composed no poems; gave birth to no elaborate code of laws; led no army; established no worldly empire; invented no scientific appliance; spent but three brief years in public life; was put to death as a malefactor amid the insults and yells of an infuriated mob; yet He has wielded, and still wields in the world, a power and influence unequalled by the combined influence and power of all the famous monarchs, statesmen, generals, inventors and authors the world has seen.

The name of Jesus sounds down the corridors of the centuries like the music of all choirs, visible and invisible, poured forth in one anthem. His name blossoms on the pages of history like the flowers of one thousand springtimes blossoming in the narrow limits of one garden. His influence, like spice-gales from heaven, perfumes the air of all continents. Around Him and His name I would have us pitch our mental tents and gather the meditations of our hearts at this hour.

Give thought to Him as

#### I. The Pre-Existent Christ Made Flesh

As in a coronation ceremony one rides before the King making proclamation of his rights and claims, challenging dispute, so John opens his Gospel with this sublime proclamation; like an archangel in the midst of the eternities, he proclaims the most mysterious sentence that ever illuminated the ages: "In the beginning was the Word, and the Word was with God, and the Word was God." (Christ is the very mind of God translating itself into symbols that man can comprehend. What God thinks, what God feels—that is Christ. Jesus was the full and complete thought of God—uttered once and for all, expressing the very soul of God with such entire precision and finality, that of Him it is said: "The Word was with God and the Word was God." What Jesus was toward child and mother, toward publican and prodigal,

hypocrite and harlot, devil and disciple, saint and sinner—that is God to all men everywhere all the time.

Stung to madness by the immensity of His claims, His enemies asked: "Art Thou greater than our father Abraham?" "Before Abraham was I am!" I AM—I AM—ceaseless, timeless. "And the word was made flesh and dwelt among us." "Made of the seed of David according to the flesh." What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and as an offering for sin condemned sin in the flesh."

But this pre-existent Christ was not flesh when the morning stars serenaded the advent of this infant earth as it lay, wrapped in swaddling clothes of light, in the arms of the great Jehovah. For "all things were made by Him, and without Him was not anything made that was made." He was not flesh back in those creation days when the pillars of the earth were placed in their sockets—when God hung the earth on nothing, when God drew the blue curtains of the night across the windows of heaven and pinned them together with star clusters, for "the world was made by Him." (John 1:10.) He was not flesh when the first ray of light went out like some flaming archangel with garments afire across the uncharted dark—not flesh when the first flowers bloomed, when the first fires burned, when the first rivers flowed, when the first wind blew. No. For Paul, the great Aristotle and Demosthenes of the Jewish race, the great apostle who compassed the earth with the truths of redemption, wrote, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

But there came a day when He was "made flesh." It was that day when a virgin—a virgin who had never touched a man—a virgin with child by the Holy Ghost—went down into the mysterious land of motherhood, coming back holding in her arms the only baby who never had an earthly father. And His every nerve was divine handwriting, His every bone divine sculpture, His every muscle a pulley divinely swung, His every heart beat divine pulsation, His every breath a holy whisper. He was God's will, God's thought, God's purpose swathed in mortality. Old Milton had it right who said:

"That glorious form, that light insufferable,  
And that far-beaming blaze of majesty,  
Wherewith He went at Heaven's high council table  
To sit the midst of Tribal Unity,  
He laid aside; and here with us to be,  
Forsook the courts of everlasting day,  
And chose with us a darksome house of clay!"

And His supernatural birth is the Alpha of our Christian faith. Accept that—and the whole alphabet follows as a matter of course. Reject that, and, like a prodigal planet that leaves its orbit, there is no telling into what blind paths and pits of despair and unbelief you will be led. The virgin birth is the seal of the Father's approval affixed to the claims of Jesus as His only begotten Son.

His birth into our world was a translation at the same time it was an incarnation—a transfer of His person from a previous condition of existence to this earthly one, His being clothed upon with our human nature. The pre-existent Christ was embodied in human flesh, demonstrated in human life, exemplified in human action, crystalized in human form.

God and man was He. As man, He got tired; as God, He said "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

As man, He got hungry; as God, He fed thousands with a lad's lunch (John 6:9).

As man, He got thirsty; as God, He gave living water (John 4:10).

As man, He prayed; as God, He made, in praying, no confession of sin.

As man, He was tempted in all points like as we are; as God, He was without sin, baffling His en-

emies with the question, "Who convinceth me of sin?" (John 8:46).

As man He slept; as God, He arose from sleep and stilled the raging tempest.

As man, a ship carried Him; as God, He walked on the rolling, tumbling sea (John 6:19).

As man, He accepted a village girl's invitation to her wedding; as God, He there changed water into wine.

As man, He was despised of men; as God, "all the angels of God worship Him" (Heb. 1:6).

As man, He got lonely; as God, He said, "The Father hath not left me alone" (John 9:29).

As man, He longed for human companionship and sympathy; as God, He "trode the wine-press alone" (Isa. 63:3).

As man, He wept at Lazarus' grave; as God, He raised Lazarus from the dead.

Give thought to

#### II. The Incarnate Christ Working Miracles

Of course, Jesus Himself is a miracle greater than all His miracles. Yet He wrought miracles. He never met a blind man that He didn't give him sight. He never met a dumb man that He didn't make him talk; nor a cripple that He didn't make him walk; nor a deaf man that He didn't make him hear; nor a leper that He didn't make him clean. He never faced a storm that He didn't calm it; never met a human need that He didn't supply it; never went into a sick room that He didn't heal the sick; never met a funeral procession that He didn't break it up; never went into a cemetery that He didn't raise the dead! Teaching us what? That there is somebody in this universe higher and mightier than all of the laws of nature. That somebody is the Christ of God—born in denial of the laws of life, raised from the dead in defiance of the laws of death.

And I am glad I live in a universe where God is no law-limited God—no pale, emaciated prisoner in His own universe. God is no bellhop running up and down the corridors of His world hotel, having lost the keys to some of the doors. God is no slave of His universe—running when the universe says run, or sitting when and where the universe says sit. God is no superannuated butler in His own world house. God made this universe—and He knows its every secret, its every cellar.

Moreover, we must not forget that no miracle, save one, of all that Jesus wrought was a miracle of destruction—the miracle where He blighted the barren fig tree with a few emphatic words—unless perchance, you call that a miracle of destruction when He gave the devils in the young man permission to get in the hogs. And that teaches us that Satan's second choice is a hog! He will live in us if we let him. If we permit him not so to do, he is happy in the hog pen with the swine. Such lovely unselfishness did Jesus manifest in His miracles. Not one was wrought to attract attention to Himself, to win renown for Himself, to bring reward to Himself, to establish Himself before the footlights.

But all the powers which were His as man and all the power which was His as God, He used to bring blessings to others. Jesus knew that selfishness is the insanity of existence, the apostasy of being, the abnormality of life. We need to know that, too. We need to know also that the selfish man who dies bestows a benefit on the community when he dies. We need to know and teach that the selfish woman, the woman who lives as though Jesus had never lived, as though Jesus had never died, extends philanthropy when she is in her coffin.

George MacDonald had it right who said, "The difference between a crazy man and a selfish man (Continued on Page Seven)"

According to the treasurer's report of the First Baptist Church of Indianola, total receipts for January, 1943, were \$591.42. This is an increase of \$283.37 over January, 1942. In fact, it is almost a 100 percent increase. Indianola is an EVERY FAMILY church.

The total offerings of Calvary church, Jackson, for January, 1943, were \$6,799.57. The offerings for the same month for 1942 were \$4,255.12. The increase for January, 1943, was \$2,544.45. During January they also paid bonds due in '46 and '47 totaling \$3,000.



# JESUS OF NAZARETH

(Continued from Page Six)

is only this, the crazy man is BESide himself, while the selfish man is INSide himself."

"Oh, the bitter pain and sorrow  
That a time could ever be,  
When I proudly said to Jesus,  
'All of self and none of Thee.'

"Yet He found me; I beheld Him  
Bleeding on th' accursed tree,  
And my wistful heart said faintly,  
'Some of self, and some of Thee.'

"Day by day His tender mercy  
Healing, helping, full and free,  
Brought me lower, while I whispered,  
'Less of self, and more of Thee.'

"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered,  
'None of self, and all of Thee.'

Give thought to

## III. The Incarnate Christ Teaching

Teacher of teachers Jesus! "Never man spake like this man!" Read the doctrines of Plato, Socrates, Aristotle! You feel the difference between their words and Christ's is the difference between an inquiry and a declaration, between a speculation and a revelation. His teaching—at times—the overflow of graciousness, the biography of perfume. At other times He spoke when every word was a thunderbolt, every sentence a flare of verbal lightning, every paragraph a rhetorical earthquake, every utterance imperiously authoritative. In boldness of conception, in grandeur of character, sublimity of purpose, originality of mind, philosophic profundity, valiant propagandism, His teachings claim the sovereignty of the world. Today, the air is troubled with doubts—thick with negations that have no missions, no adventures, no beneficent audacities. But neither before nor since Jesus went back to heaven with clouds as His chariot and winds as His steeds, has man arisen to claim the heathen for an inheritance.

Examine His teachings. All His basic principles breathe the democratic spirit. His teachings spur the established boundaries of His day. They leap across conventional gulfs, across the deep chasms which yawn between race and race, between class and mass, between sex and sex, and between sect and sect. Take any commandment. Who is outside the range of its decree? Take any beatitude and trace the range of its orbit; who is omitted from the circle of its boundary? All races and people are of equal sacredness. Character is more important than talent. Responsibility is measured according to endowment. Neighborliness is to be defined by the circle of necessity and not by the limitations of race. The success of life is to be measured by its secret fidelities and not by its popular triumphs.

In His teaching Jesus endorsed the Scriptures. "Thy Word is Truth." Always Jesus supported what He said and did by the Old Testament. Never repudiating its revelation and authority, He brought everything to the test of that authority. No statement did He disclaim, no prophet disown. The Bible of the Jews in our Lord's day was practically our Old Testament. For us its supreme sanction is that which it received from Christ Himself. It was the Bible of His education, the Bible of His ministry. He accepted its fundamental doctrines about creation, about man, about righteousness, about God's purpose of grace through Israel. He accepted its history as the preparation for Himself. He used it to justify His mission, to illumine the mystery of His Cross. He enforced the essence of its law, restored many of its ideals. But, above all, He fed His own soul with its contents, and in the great crises of His life, sustained Himself upon it as upon the living and sovereign word of God. What was indispensable to the Redeemer must always be indispensable to the redeemed. "Jesus of Nazareth . . . consider Him"—in His endorsement of the Scriptures! His testimony to the Book includes reference to every book of the Pentateuch,

to Isaiah, to Jonah, to Daniel, to miracles—to every part most called in question today. One who believes in Jesus ought to be willing to believe in His endorsement of the Scriptures.

Why believe the miraculous achievements of invention and deny miracles? Protoplasmic mud and a fly's foot make appeal to microscopic biology; planets and stars, nebulae to telescopic astronomy; mounds and monuments to ethic archaeology; documents and literature to philosophic scrutiny—why not let this Book of books grip us? Christ declared the Scriptures to be true. "Thy word is TRUTH." Though Diocletian tried to exterminate it in the third century; Porphyry hurled his poisoned shafts, Hume wielded cogent weapons; Voltaire flung arrows tipped with fire; Tom Paine tried to drown it in infidel ink; Ingersoll unloosed quivers full of critical arrows; inexorable censors, like Jehoiakim, take penknife in hand and mutilate the only reliable franchise of Christian hopes; some theological and scientific snipers aim ill-grounded propositions against it, they have not broken one string of its ten thousand-string harp, nor stolen one drop from its hive of honey, nor robbed its garden of one flower, nor drowned one syllable in infidel ink, nor shortened its life by one hour. Still it walks more by-paths, travels more highways, knocks at more doors, speaks to more people in their mother tongue than any book the world has ever known. Out of the Bible has blossomed every blessing, personal, social, or national, known to man. "Jesus of Nazareth . . . consider Him—His endorsement of the Scriptures.

In considering Him, in believing the Scripture which He believed, we are delivered from the intellectual conceit unaware of the rattle of its dry bones, from the superficial mental illumination that lacks the urge of sacrificial passion, from the smiling ease with which faith in the Bible is grinningly thrown off and faith in the speculations and vagaries of men chucklingly taken on. Shall we pass to our children a civilization which has nothing better to hold it together than the cynical beliefs, the languid self indulgence, the half-disguised paganism which is all that some who claim to be leaders are giving it now? God keep us from such folly!

Give thought to

## IV. The Christ on the Cross

On the cross He was "made a curse," "made sin." God says so. And that truth presses itself down upon our hearts with the weight of a thousand worlds—when we consider it aright. "Christ hath redeemed us from the curse of the law. Being made a curse for us, for it is written, 'Cursed is every one that hangeth on a tree!'" (Gal. 3:13.)

Jesus, so finely strong, so unutterably keyed to truth, mercy, justice, love, feeling quickly the sorrow, sympathy, and indignation which injustice and wrong invariably elicit for all high souls—"made a curse!"

Jesus, Inhabitor of Eternity—"made a curse"! Jesus, Teacher come from God—"made a curse"! Jesus, "image of the invisible God, the first-born of every creature"—"made a curse"! Jesus, Light of Light, hanging in darkness when "the sun went down at noonday and the earth was darkened in the clear day"—"made a curse"! Jesus, "poet's Poet, wisdom's tongue, man's best Man, good Paragon, crystal Christ"—"made a curse"! Jesus, miracle greater than all His miracles—"made a curse"! Jesus, "the brightness of God's glory and the express image of His person"—"made a curse"! Jesus "who had the glory with the Father before the world was," "giving His back to the smiters and His cheeks to them that plucked off His beard, and hiding not His face from shame and spitting"—"made a curse"! Jesus, the Father's comprehensibility and visibility—"made a curse"! Jesus, "heir of all things," "fairer than all the fair who fill the heavenly train"—"made a curse"! He who was the earth's greatest blessing was "made a curse."

On the Cross He was made sin. What does it mean? What do they mean, these two words, "made sin," that stagger under a weight of agony?

It means that God dealt with Him as He must deal with sin—in severe and unrelenting judgment.

It means that God sentenced sin, ordered sin to execution in the person and death of His son. Jesus has made up before God for all we failed to

do and be. Jesus takes all our sin and sins upon Himself and bestows all His righteousness upon us. Jesus took sin's place on the Cross! Took the guilty culprit's place there! Took my place there! It means that He, the perfectly righteous One, was made sin that we, the unrighteous ones, might be made righteous. For God meted out to Jesus the full measure of punishment sin deserves.

It means—"He stood before God with all our sin upon Him that we, through faith, might stand before God with none of our sin on us."

He who was righteous was judged before God as unrighteous that we who are unrighteous should be judged before God as righteous!

"He was made for us all that God must judge AND we are made in Him by faith all that God can not judge."

Give thought to

## V. The Christ Risen From the Dead

"He showed Himself alive after His passion" (Acts 1:3). Everybody thought He was dead. As the day went dark, as the sun went down at noonday upon the skull-shaped hill, they named Him a dead king. To them His day was ended, His glory departed. "Whatever He was, He is dead!" they said. The smug scribes and elders whose cautious creeds and ritualistic shows, so utterly void of inward reality, He had condemned, said He was dead! The religious leaders whose religion was "faultily faultless, icily regular, splendidly null" said he was dead. The soldiers who drove the nails into His hands said he was dead. AND "the little group who gazed through weeping eyes on that spectacle had a judgment different in quality but not in character. They saw a beloved form stiffen; eyes that had so often looked upon them with vast yearning, glaze; hands that had so often carried to the suffering multitudes the touch of healing become lifeless; the voice that had spoken as never man spake, grown dumb"! And as they watched and wept, hope saw no star, for hope was dead, and listening love heard not even the rustle of an angel's wing! "For as yet they knew not the Scriptures that He must rise from the dead."

A tragedy for them! The throne of their beloved had disappeared in a tomb. His regal robes had changed to a dreary shroud. His only crown was a crown of thorns. His kingdom had shrunk to the narrow dimensions of a grave. His only throne was a cross of wood. His only inaugural cry "My God! My God!—why hast thou forsaken me?" His only scepter a weed. His only companions in inauguration two thieves. His only reign six hours of physical and soul agony on the Cross. His only inaugural splendor the darkness that shrouded the earth. His only "king's cup" a sponge filled with vinegar and gall. These sorrowful ones, in upper rooms and dark retreats, thinking of Him, who, marred and scarred, was sleeping in Joseph's garden, whispered to each other, "We trusted that it had been He who would have redeemed Israel." But their expectations had been shattered by envious death. He who was the "Ancient of Days" was "cut off in the midst of His days." Their cherished dreams of power lay unfulfilled beneath the cross.

But He resumed His power, He recovered His challenged rights; He regained His waning influence; He re-asserted His sacred grandeur! And answering thus His malignant enemies, He sent echoing down the ages the blest assurance that there is something in the universe higher than its laws, namely, a Christ who, born in denial of the laws of life and made alive in defiance of the laws of death, saith: "Behold, I am He that was dead and am alive forever more!" So He is no mere shadow Christ of legend, no mere dream Christ of culture and romance, no mere immanent Christ of nature, no mere ideal Christ of the painter's canvas and the sculptor's chisel, no mere hero Christ of song and story, but a living Christ, for the tomb in Joseph's garden is empty!

Give thought to

## VI. The Returning Christ

"This same Jesus . . . in like manner as He went away" is coming back again. Glorious day! And all I shall say here is what dear old William Luff says: "That day will be the watcher's looked-for day, the purchaser's redemption day, the builder's completion day, the husbandman's harvest day, the servant's reckoning day, the master's pay-day, the

(Continued on Page Eight)



## GOING PLACES

Our Text: 1 Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Rev. L. T. Dyess believes in going the second mile. A few weeks ago he sent us the EVERY



REV. L. T. DYESS

FAMILY list from Hickory Grove church. But one mile was not enough; a few days later he sent us the EVERY FAMILY list from Elim church and wrote as follows: "I expect to keep on hammering away at it until I get all my churches on the EVERY FAMILY list." That spirit in the hearts of hundreds of Mississippi Baptists is what has brought our circulation from 4,000 to more than 30,000. Let's keep it up.

After having the Record coming to our homes for a little over a year, we feel that we could not be without The Baptist Record. We have seen our work grow since the Record has been coming into the homes of our church.—Raymond Herrington, pastor, Mt. Siani Baptist Church, Neshoba county.

### Reading State Paper Leads to \$50,000 Contribution

In the last issue of the Review and Expositor, published by the Southern Baptist Seminary, the story is told about a crisis which the Seminary faced in 1879. Dr. Boyce wrote to two or three Baptist papers, expressing the hope that somebody might be moved to give \$50,000 to the Seminary. That appeal, published in the Christian Index of Georgia, fell under the eyes of Senator Joseph E. Brown of Georgia, who after making full investigation, placed in Dr. Boyce's hand cash and first-class securities amounting to \$50,000. This is an illustration of the value of the right kind of publicity.—Baptist Messenger.

This is just another witness to the fact that the Baptist state paper in the hands of the people will more than pay for itself. The chances are that had Senator Brown not been a reader of his state paper, he never would have been interested in the Seminary, nor would he have contributed such a large sum of money. Pastors who do not promote the Record in their churches are just missing a wonderful opportunity. For every penny saved by not subscribing many dollars are lost in contributions.

Superintendent Mize of the Baptist Orphanage was in the office a few days ago telling of the splendid response to the Orphanage page which appeared in January, and which is to appear monthly hereafter. Just as more people responded to the news about the Orphanage, so will they respond to other news. That is another reason why pastors should seek to get the Record into the homes of their people. INFORMED BAPTISTS DO MORE THAN UNINFORMED BAPTISTS.

—BR—

Mt. Zion church, Simpson county: This is a large country church with one-half time preaching by Pastor B. H. Benton, of Taylorsville. We have recently completed a building containing six Sunday school rooms. The entire church building has been painted. All our organizations are doing good work, including the Sunday school, B. A. U., Senior and Junior B. Y. P. U. And the Story Hour is on the boom. We have also adopted the EVERY FAMILY Plan of The Baptist Record and our people are enjoying reading it. We have adopted the budget system of finances.—Reporter.

### NOW THAT IT CAN BE TOLD . . . No. 2 F. I. Lipsey, D.D.

Speaking of Brother R. A. Cohron, here are some incidents worth preserving. This is an account of his conversion, as nearly as it can be recalled in his own language.

He did not become a Christian until he was a full grown man. He had never seriously questioned the genuineness of the Christian religion, or the truth of the Bible. But up to mature years the need of salvation or the obligation of the Christian life had not been deeply impressed upon him. Now he began to take life seriously, and by the efforts of friends he was brought to face the matter of his own sins and the necessity of a Saviour.

It seemed to him, that while those who preached or spoke to him about his soul were sincere, they were confused and not always in agreement. This may have been in part due to the inability of the natural man to apprehend the things of the Spirit. He earnestly desired to be a Christian; but what should he do? Here there seemed mystery and uncertainty. About one thing all who sought to help him were in agreement; that is, that in the New Testament was to be found the way of life. He determined to go to the New Testament to find out what he should do to be saved.

Without commentaries or any help from friends he began to read the New Testament with this one thing in mind. He read it seriously, thoughtfully, searchingly. He took his time, and spent hours with it for days upon days. One night, past the hour of midnight, he was reading this book, when the light dawned upon him. He saw the light of the knowledge of the glory of God in the face of Jesus Christ. It was soul-satisfying and soul-saving. He had found him of whom Moses and the prophets had written, and about whom Christian friends had tried to tell him.

His soul was suffused with joy and he spoke aloud his joy and gratitude, thinking no one would hear him at that time of night. In this he was mistaken. The lady in whose home he was boarding heard him and not understanding what had happened, but thinking he was sick, brought him a bottle of paregoric. But when he explained to her that he had found the Lord, she joined in the praise and thanksgiving.

It was not long after this that he realized that the Lord had called him to preach.

Another experience of his is worth recording. I have heard him relate it in person, and from the other party connected with the incident I heard the same story years afterwards when I met him while pastor in Kentucky. It is this:

While Brother Cohron was pastor in Vicksburg, a Baptist preacher, a total stranger in these parts, a Welchman by the name of Evans, was going by railway train to Monroe, La. On the train going from Jackson westward, just before reaching Vicksburg, he found that he had been robbed. His purse was missing, which contained all his money and the part of his railroad ticket from Vicksburg to Monroe. He was in great distress, for he had not a cent of money and not a friend or acquaintance anywhere around. There was nothing for him to do but get off of the train.

It was one o'clock at night and he was without a friend. He inquired of some one at the station to find out the name of the Baptist pastor in the city and where he lived. He found his way to the pastor's home and knocked at his door in the dead of night. Brother Cohron was awakened and came downstairs to answer the call. When he opened the door he was confronted by the stranger who told him his name, that he was a Baptist preacher and had been robbed. He asked him in the living room and soon had it lighted. Then he began his inquiry.

"You say you are a Baptist preacher; would you mind telling me your Christian experience?" The stranger willingly related in detail the story of his conversion. The host said then, "So far, that seems to be good. Would you now mind telling me about your call to the ministry?" This the stranger did to the entire satisfaction of his newly found friend. Brother Cohron said, "I think any examining council would pass you on that; I will show you to your room." The next day he sent him on his way rejoicing.

## PASTORAL PROBLEMS

### "UNFREEZE EVANGELISM"

In the years that I ministered in the hills of Kentucky and West Virginia many times I passed a frozen spring. Throughout the spring and summer and fall this spring sent a steady stream of cool clear water from underneath a rock. People who passed by slaked their thirst and washed their hands and faces from the waters of these springs. But winter came, the temperature dropped to zero, the spring became frozen and gave out no water.

Unfortunately it is winter now for evangelism in our churches. The zeal and interest of the Lord's people for the salvation of the lost is frozen by their fear of what the war and its various developments have and may do to them. It is frozen by preoccupation with other things. It is frozen by a desperate effort to keep our various organizations staffed and going under the handicaps and disruption which the war has brought. Most of all the spring of evangelism is frozen by apathy and neglect.

No church can thrive and enjoy the rich fellowship of Christ, neither can an individual Christian, in whose heart the spring of evangelism is frozen. The main purpose and first need of every church is to infuse in its own heart and life Christ's compassion for the lost.

There is but one way by which that can be done. It is to focus in our thought and plans the fact that evangelism is primary and that regardless of what happens we must keep on seeking to win boys and girls, men and women who are lost to faith in the Lord Jesus Christ.

—BR—

### JESUS OF NAZARETH

(Continued from Page Seven)

Son's manifestation day, the bride's wedding day, and the king's coronation day."

"When Jesus comes to reward His servants,  
Whether it be noon or night  
Faithful to Him will He find us watching,  
With our lamps all trimmed and bright!

"If at the dawn of the early morning,  
He shall call us one by one,  
When to the Lord we restore our talents,  
Will He answer thee—'Well done'?"

"Have we been true to the trust He left us?  
Do we seek to do our best?  
If in our hearts there is naught condemns us,  
We shall have a glorious rest.

"Blessed are those whom the Lord finds watching,  
In His glory they shall share;  
If He shall come at the dawn or midnight,  
Will He find us watching there?"

"Oh, can we say we are ready, brother?  
Ready for the soul's bright home?  
Say, will He find you and me still watching,  
Waiting, waiting when the Lord shall come?"

—BR—

### ONLY FOUR GALLONS OF GAS!

"Only four gallons of gas! What a pity—but in England civilians are allowed no gas, yet one correspondent states that the churches which are left in England are filled not only on Sunday, but during the days of the week.

"Only four gallons of gas! But in France and in other countries dominated by the Nazis, it is punishable by death even to have a spoonful. Yet, the 'underground reports' state that people by the thousands worship secretly every week.

"Only four gallons of gas! 'I can't attend church now!' What a shame! That statement isn't true Americanism, to say nothing of being true Christianity. War may take our gas and our tires, but if we have a desire to worship God, we will find a way to reach His house.

"Only four gallons of gas! But I will gladly use it to take my family and as many neighbors as I can accommodate in my car to the worship services of the church."—Copied.



# Touching The Bases

By Fred R. Langley

Soldiers, Sailors and Defense Projects Service

HATTIESBURG, Saturday afternoon. While the bus was making a brief stop here it was a chance for us to call on the pastor of the First Baptist Church, Dr. T. D. Brown. Mrs. G. C. Black, hostess of the Baptist Service Center, was busy making arrangements to care for the week-end crowds expected from Camp Shelby.

GULFPORT, Saturday night. Men in army and navy uniforms swarmed the semi-lighted streets, caused by the War Department's dim-out orders in the area. Everything down here crowded. Restaurants, hotels and tourist camps are over-taxed.

BILOXI, Eight a. m. At the First Baptist Church we found "open house" prevailing. Soldiers, sailors and coast guards, a fine group of manly chaps, are enjoying the hospitality of Biloxi Baptists. Miss Pickering, Camp Service director, plans these sessions and sees that no dull moments are allowed. Brother Hodge, Mrs. Hodge, daughter Alma, with Mrs. Balthrope, church librarian, all help to make everybody feel welcome and "at home."

KEESLER FIELD, Gate No. 1, Sunday 9:00 o'clock. "Good morning, Mr. Military Police, here's our identification papers. Our business: to visit Chapel No. 3, Baptist Service with Chaplain Jewitt and future air mechanics." Identification papers and reason given satisfies Mr. M. P. Pass issued. Reaching Chapel No. 3, one Protestant religious service under way. Quietly and reverently we slipped in and sat there until the benediction. Promptly at 9:50 a. m. Private Bevis goes to the console of the chapel organ. Chaplain Jewitt arrives as the chapel is emptying from the first service and refilling with an entirely new group. It is ten o'clock, he announces the first hymn, "Faith of Our Fathers." He is endowed with a wonderful voice and how he leads the men in singing from the Army Hymnal. A brief gospel message on "Faith" was brought by the chaplain. Closing invitation given. A number of men accepted Christ. Benediction 10:50 a. m. The chaplain made it possible for us to be in the morning worship at the First Baptist Church, Biloxi.

## A SUNDAY TRAGEDY.

"Sunday school is over. A door opens. An attractive young woman comes out, carrying her Bible under her arm. A little group of twelve-year-old girls is thronging around her. Affectionately they follow her down the street. Another door opens. Another teacher comes out, Bible in hand. He is a middle-aged man. He is going home. So is the class of adolescent boys. Another teacher comes out, and still another; and their pupils are following them. The angels weep. The very teachers to whom the destinies of boys and girls have been entrusted are leading them away from the Lord's house, on the Lord's Day, at the Lord's appointed hour of worship. Unwittingly they lead the unsaved away from the Saviour. Unwittingly they help to destroy the Sunday morning worship service, with which the church must ultimately stand or fall. What an awakening when the judgment shall disclose the consequences of that mistaken leadership which labors and prays for the salvation of the children in the Sunday school and then frustrates God by leading them away from that further blessing in the house of God through which they might be saved! The Sunday school teacher, who by his example leads his class away from the church after Sunday school, has done more harm by that act than he did good by teaching the lesson. It would have been far better had he just stayed at home."—C. W. P., Chicago Chimes.

FOR SALE: Mimosa and Umbrella China trees, three to four feet. Six for \$1.00 p.p., or \$14.00 per 100 delivered. Leon Scarborough, Foxworth, Miss.

## THE CAUSE OF WAR

(Continued from Page One)

and peoples of earth who profess to believe in God and profess to be Christians but act as if there were no God and as if Christianity were a myth. This is about as deadly to righteousness as the actual denial of God. Since the last war the whole world has been on such a Godless spree that all nations have appeared pagan. Between the professed Christians and the avowed heathen nations the differences in attitudes and practices about reached the vanishing point. Nor do we overlook the fact that there have been multitudes of loyal Christians and many faithful churches. But in national and international affairs their voices have been sadly inarticulate or have been drowned by the babel of the insistence of actual and practical atheists who have been in superior numbers.

This condition has manifested itself in several ways. First is the shameful excursion into pleasure, laziness, pride, greed, selfishness, drunkenness, lust, lewdness, nudeness, and crudeness that, supposedly, Christian nations go on, which benumbs their sensibilities to national integrity and international justice. Dr. Biederwolf likened this to the Saturday night spree before the inevitable Sunday morning headache. We have had our spree and oh, how painful is the headache!

Next, and a natural consequence of the former, is the national greed and selfishness of many nations which cause them to overlook their high stewardship in the family of nations. High tariff walls, bleeding of weaker nations and even oppressing them inevitably results. Then some of the stronger nations attack the weaker and the rest of the stronger refuse to protect the weaker.

The next expression of practical atheism is racial animosity. Forgetting that God has made of one blood all races of the earth, within nations and between nations, immortal souls wrapped in white skin and those wrapped in colored skin have hated each other. This is pagan, Godless, atheistic and strife and war are naturally its offspring.

Again, atheism has reared its head in the failure of the nations to band themselves together in a world federation to protect the world from the marauding of the bestial, pagan, atheistic elements in the world. Our country is the guiltiest of all and the price of her folly is this terrible war. The Bible teaches that government within a nation is from God "to execute wrath upon him that doeth evil" (Romans 13:4). International government for the same purpose would also be Godly and a failure to have it is Godless-atheistic. Had the great nations of earth, and especially ours, not failed here we would never have had the present war.

Finally, atheism has shown itself in the sanctuary of pacifism. The word originally meant "a desire for peace." It has come to mean "peace at any price," even slavery and death. That may be all right if the pacifist were the only person in the world. But in this social world the extreme pacifist disregards his fellow-sufferers.

This is not to say that the pacifist is an atheist nor that the pacifistic intent is against God. In reality he has a zeal for Godliness. But his zeal which abhors the Godlessness of war blinds him to Godliness of government as a defender of humanity, when the Godless make war. Pacifism thinks of self and forgets that men and nations are their brother's keepers. However holy its original motive, it has played into the hands of atheism by using its power to render righteous government helpless to perform one high function God intended for it, namely, to be "a minister of God for good . . . to execute wrath upon him that doeth evil" (Romans 13:4). It was the preachments of pacifists that caused England to be unarmed when she went to the aid of Poland. It was a like cause that prevented our government from making such preparation as would have prevented the effort to enslave her people which began at Pearl Harbor. Extreme pacifism renders all to God and leaves Caesar out and is thus atheistic for Caesar is ordained of God. We know now that many fifth columnists of the atheistic war makers posed as pacifists and that those murderers aided and abetted all pacifism. Beneath its garments of

## FIRST BAPTIST CHURCH HATTIESBURG CALLS CARL KOSANKE AS ASSOCIATE PASTOR

Mr. Carl Kosanke has recently come from Ponca City, Oklahoma, to become associate pastor of the First Baptist Church of Hattiesburg. Dr. T. D.



CARL KOSANKE

Brown is the pastor of the First Baptist Church.

Mr. Kosanke was born at Wichita Falls, Texas. He attended grade and high school at Cordell, Okla. He received his A. B. degree from Oklahoma Baptist University in 1923. Feeling led to the field of religious work, he entered Southwestern Baptist Theological Seminary, Fort Worth, Texas,

in 1928, from which institution he was graduated in the spring of 1931, with degree in Sacred Music and Religious Education.

Immediately after graduation from the Seminary, he went to the First Baptist Church of Brookhaven, Mississippi, where he served for five years. From Brookhaven he went to Ponca City, Oklahoma, where he served six and a half years.

Mrs. Kosanke was Miss Virginia Loftin, the daughter of Rev. and Mrs. A. R. Loftin. She was graduated from Progress Consolidated high school of Perry county, after which she attended Mississippi Woman's College, of this city, from which she was graduated in 1928. She taught school for one year at Picayune, Mississippi and entered Southwestern Baptist Theological Seminary in the fall of 1929, from which she was graduated in the spring of 1930 with degree in Sacred Music.

—BR—

Highland Baptist Church, Meridian: Dr. W. E. Denham, acting pastor of First Baptist Church, Montgomery, Alabama, will be the preacher in our revival meeting starting February 21. Frank McDonald will be the song leader.—Reporter.

Offerings for the month of January, 1942, at Highland Baptist Church, Meridian, amounted to \$765.88. Offerings for January 1943 totaled \$1,756.44. Attendance at regular services has been taxing the seating capacity of the church. Plans are now under way to increase the seating space. Rev. B. B. Hilbun is the pastor.

Under the leadership of Mrs. John Davis, the Junior B. T. U. of Monticello gave a splendid program before the entire church on February 14. James Griffith is our B. T. U. director.—M. C. Nelson, pastor.

McDonald church met in the new church building Sunday. Despite the snow we had a good crowd. We ordained deacons and had three services. Visiting preachers were Brother Curtis James and Brother Elgin West from Clarke College.—A. A. Jackson, pastor.

Mississippi's total contributions to Southwide objects through the Executive Committee for the year 1942 were \$137,115.21. This was an increase of \$52,856.11 over the year 1941, or more than a 50 percent increase.

Lt. Blondie Rowe, Army Nurse Corps, Camp Shelby, spent the week-end at the Baptist Orphanage. Lt. Rowe was reared at the Orphanage.

Godliness is hid, however unintentional, the sword of the Godless.

What a foul cesspool of iniquity, of suffering and of death is atheism. Let us not forget that this wrong attitude toward God, this rebellion against God, this leaving God out of the affairs of men is the foul source of war with its sweat and blood and tears. Theories of the cause of war have been propounded. We have a gory case-study of how atheism brews the deadly potion of war and a world gone mad in our laboratory.



## Sunday School Department

E. C. WILLIAMS, Secretary

JOHN A. FARMER, Associate Secretary

MISS CAROLYN MADISON, Elementary Secretary

### Careful, Teachers!!

You would be surprised at the number of applications for Standard classes that are short on the point of the teacher's training credits.

Two years ago at Ridgecrest we saw a sign that said that 60% of all applications for Standard Young People's and Adult classes fail because of this point. We could hardly believe it then, but since, we have given rather careful attention to this and find that it is just about true so far as our state is concerned.

And yet, the point is not at all difficult. All that is required of the teacher on this point is to have credit for the administration book of the department, and then one book on teaching—either the department teaching book or one of the two general books on teaching. The two general books on teaching are WHEN DO TEACHERS TEACH and LOOKING AT LEARNING.

Therefore, it boils itself down to simply this: The teacher of a Standard class must have credit for two books, and then thereafter complete one book (any book in the course) each year. Hard? Not at all; yet, a large number of applications are held up because of this point until the teacher can make it up. And, no one but the teacher can do it. It is strictly the teacher's point. It is not infrequent for the whole class program of advancement here to be delayed because of the teacher. It is bad enough when it is some other member of the class that is doing the delaying action, but it is infinitely worse when it is the teacher that is causing it. We somehow have the impression that we would do a lot of midnight oil burning if necessary as a teacher of a Sunday school class before we would let our record of work in the training program be a handicap to the entire class.

"I'd rather see a sermon than to hear one any day. I'd rather one would walk with me than merely tell the way; for the best of all the teachers are the ones who live their creed; and to see good put in action is what everybody needs."

If there is any doubt at all as to just what book or books any teacher needs to clear up this point, we shall be only too happy to help you by giving you your record and help you to know just what is needed to make this clear.

And, PLEASE do not forget that you must have had a credit on some book within the last year. Call on us if we can help you in any way.

### Other Standards

The Morton school, Rev. H. D. Jordan, pastor, and Wm. G. Walter, superintendent, has sent in the appli-

cation for the standard award. This is a regular habit with this fine school from year to year.

These Young People's classes have also become standard recently: Fidelis, Griffith Memorial Jackson, Mrs. L. R. Williams, teacher; Ruth, Louisville, Mrs. W. L. Day, teacher; Fidelis, Highland Meridian, Mrs. B. B. Hilbun, teacher.

And these Adult classes: Gleaners, Lambert, Mrs. R. W. Porter, teacher; Business Women, Petal, Mrs. C. M. Burleson, teacher; Home Makers, Liberty, Mrs. H. L. Jackson, teacher; Esther, Meridian First, Mrs. E. L. Summer, teacher; Golden Circle, Philadelphia, Mrs. Walter L. Johnson, teacher.

We appreciate so much the good work of these workers, and extend to all of them our heartiest congratulations.

### Associational Meetings

We had our associational Sunday school meetings over the state the week of January 25-29. That was the week of snow and sleet over North Mississippi, and very cold weather over all the state.

However, in spite of the weather, we have received some very splendid reports of that week's work. The attendance was considerably off, of course, but the spirit and determination of the people was encouraging.

One of the very finest things we have found about the week's work was the worthy goals that so many churches and associations set up to strive to reach this year. Naturally, we do not always reach every goal we set up, but if we are trying for something high we will come nearer reaching a high plane than if we did not strive. Someone has said that we may aim high and land low, but we can never aim low and land high. Another has said that not failure but low aim is crime. Too often we fail not because of lack of ability, but simply because we had nothing particular in mind to do. Just going along, thinking that maybe something would happen; and, sure enough it did; it always does—but not the thing we wanted to happen.

Therefore, we appreciate so much the worthy goals set by so many of our schools and associations for 1943. The Sunday School Department is working hard, and plans to continue, to make 1943 the best year yet, in spite of war and the conditions that war has brought. Our God is able to do all things through us that He wants us to do, provided we are willing for Him to use us as He wants to. We can go forward and make great progress this year—in the Lord. And, surely, none of us wishes to go anywhere without Him, for it would be certain defeat.

—BR—

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.—H. W. Bieber.

Christ outlasted the empire which crucified Him 19 centuries ago. He will outlast the dictators who defy Him now.—R. W. Sockman.

### DIXIE CHURCH HAS REAL REVIVAL

Sunday, February 7, Dixie Baptist Church near Hattiesburg closed one of its most successful revivals. Rev. Montie A. Davis, pastor of East Moss Point Baptist Church did the preaching and spoke at Dixie school four mornings. At our last chapel service about seventy-five students stood up and said they accepted Christ as their Savior. Some of those who were able to attend the night services united with the church. There were eighteen who joined the church during the meeting. Four of this number are heads of families. One man, thirty-three years old, said he had been a drunkard and a gambler all of his life. He said that he had lost his job and his wife had left him. At the close of the meeting a man said to him, "I could not use you the way you have been living but now I am ready to employ you at \$125 a month." When we announced a winter revival at Dixie church, some said, "Who ever heard of a revival meeting in the winter time?" Some of those who made the remark came to the services and said it was the greatest meeting they had ever attended.

Since the church is located near Camp Shelby, many soldiers attended our services. One soldier joined by letter. Brother Davis had to leave us on Friday night. I felt the meeting should not close, so I preached on through the following Sunday night. In addition to Brother Davis' preaching and visiting, he spoke twice to our Baptist students on Mississippi Southern College campus.

C. S. MOULDER, Pastor.

—BR—

### IN MEMORIAM

Mrs. B. R. Trotter, a beloved member of Lucedale Baptist Church, died on December 15, 1942. She was and had been a faithful and loyal member of the W. M. S. for about sixteen years; giving her time, her talents, and money to the work. She not only attended the local meetings, but as far as possible attended the county, district and state meetings. She was county secretary and treasurer for many years. She was much interested in the building of a new Baptist church. The church and society miss her greatly and mourn her loss.

On the afternoon before her death, she attended the Royal Service program at the church, and she so beautifully prayed the closing prayer that we might know, love and do God's will on earth and that His will might be done in our lives until when we knew she was gone, we all felt she had given us her benediction in that prayer.

To her family we extend our love and heartfelt sympathy. But let us take comfort in these words:

"AWAY"

"I cannot say and I will not say, that she is dead. She is just away. With a cheery smile and a wave of the hand, as she wandered into an unknown land, and left us dreaming how very fair, it must needs be, since she lingers there.

"And you or you who the wildest years for the old time step and her glad return, think of her fairing on, as dear in the love of There as the love of Here. Think of her still as just the same, I say, she is not dead—she is just away."

Written in her memory by the Lucedale W. M. S. by a committee composed of Mrs. John D. Parker, Mrs. W. B. Reid, Mrs. G. S. Jenkins and Mrs. Roscoe Sigler.

### MRS. W. R. E. MITCHELL

On January 14th, a large congregation assembled at the Baptist church at Doddsville, Mississippi, to pay tribute to the memory of Mrs. W. R. E. Mitchell. She passed away on January 12 at the home of her daughter, Mrs. Clark Coleman.

Mrs. Mitchell was born June 9, 1858, at Edinburg, Leake county, Mississippi. She spent most of her girlhood at Clear Creek, Lafayette county. It was there that she was married to W. R. E. Mitchell. She and her family lived in Duck Hill from 1893 to 1907. They moved to Clinton where their children attended Hillman and Mississippi Colleges. In 1920 they moved to Doddsville. Mr. Mitchell passed away in 1920. Mrs. Mitchell was affectionately known as "Mam-ma" by all who knew her.

Funeral services were conducted by her pastor, Rev. F. O. Martin, Tutwiler, assisted by Rev. J. E. Gibson, Methodist pastor, Rev. Lloyd Grantham, a family connection who resides in Jackson, and Rev. Otho Eure, pastor of Calvary Baptist Church in Greenwood. Rev. Mr. Eure resided in the Mitchell home while attending Mississippi College. Interment was at Leherston cemetery at Ruleville.

The zeal and love for her church and its interests manifested by Mrs. Mitchell have always been a great inspiration to her pastor and to all with whom she was associated. The warm place she held in the hearts of all was attested by the many floral offerings.

Those surviving are: Mrs. Lawson Coleman, Mrs. Clark Coleman of Doddsville, Mrs. Ben Richardson of Birmingham, Alabama, Miss Myrtle Mitchell of Memphis, Tennessee, her daughters; a son, R. E. Mitchell, Lisbon, Louisiana; two sisters, Mrs. R. C. Ingram, Oxford, and Mrs. Fred Trust of Pittsburgh, Pennsylvania; fifteen grandchildren and one great-grandchild.

—BR—

Geneva (By Wireless)—A number of Christian leaders engaged in relief work on behalf of Jewish refugees have been arrested by the Nazi authorities in Lyons, France, it was learned here. The work of the Salvation Army in France was recently stopped.

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## DEAF?

If you suffer from hardness of hearing or head noises caused by catarrh of the head, you will be glad to know how we have improved the hearing of many suffering from this condition with our simple home treatment. Nothing to wear—no one need know. Send today for proof and 30 day trial offer. No obligation!

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## THE HARVESTER

Evangelist A. D. Muse, 1270 Carr Avenue, Memphis, Tenn., is giving his book, "ANGELS," with each new and renewal subscription for his paper, THE HARVESTER, for the month of February. Just enclose a ONE DOLLAR BILL.



# Sunday School Lesson

Prepared by Bracey Campbell

Lesson for February 21

JESUS THE GOOD SHEPHERD

Text: John 10

## Introduction.

Just before I wrote the word at the beginning of this paragraph, I got my Worrel's translation and read again this wonderful chapter. I did that for the sake of my Lord and you. Will you not lay this paper down now and read the tenth chapter of John, for the Lord's sake.

The discourses recorded in this chapter were spoken in Jerusalem. Here where was the greatest aggregation of Jews anywhere in the world at the time, Jesus met both the bitter opposition of those who finally engineered the plot to take His life, and the loyalty of those who believed on Him, saw His signs and herd His words of love and life.

## I. The Shepherd at the Door. Vv. 1-6.

In this passage Jesus speaks of Himself as the shepherd who approaches the door of the sheepfold, is recognized and admitted by the porter, goes in and calls His sheep by name, and leads them out but, if perchance, one of them is slow to go out, the shepherd by a constraint as gentle as possible, drives the reluctant one out.

What means this parable? It has been said that Jesus is the shepherd, the prophecies as to His coming form the gate. The shepherd must be one who will just fit into the prophetic gate, and our Lord did just that. The prophecies concerning Him in His earthly life were all fulfilled in Him. He came just as was said He would come.

"To Him the porter openeth." And who was the porter? Those there are who say, "John the Baptist." With this sentiment I profess agreement. John testified concerning Him, literally opened the door to Him. He called His own sheep by name. They are the believing ones who see in Him their Savior.

## II. The Shepherd is the Door. Vv. 7-21.

What do you suppose that means, "I am the door of the sheep." Of course we know that the statements are but two facets of the same jewel, two aspects of the same truth. It is through Him and none other that men gain God-approved access to the sheep. Our Lord stands there before the sheep to guard them and woe to the man who, to spoil the sheep or to pamper an inflated ego goes in among the sheep without the consent and approval of the Lord of the sheep. "I am the door of the sheep." Men do not get in among God's sheep really to hold communion with them and to understand them without the accolade of the Master of the sheep. The most pitiful blunder a man can make is that he makes when he tries to play the sheep or to shepherd the sheep, he himself being an insincere man.

"Through Me, if any one enter, He shall be saved, and shall go in and out and find pasture." There is nothing which can turn life to account except as the liver of that life

shall enter in through Jesus. Have you not often seen men fall just because they would not enter in at the door, but strove to enter into life in its fullness some other way? But "any one," and that designation is intended to be all-inclusive, "any one," may enter in through Him, and find in Him at least this much, and that is all there is of worth in this world: 1. Salvation, "He shall be saved." Ah! my brother! If you and I could realize all that this simple statement means, "He shall be saved." Saved from what? The heart of man is not capable of the horror of hopelessness and misery that the realization of the awful state into which man without he shall enter into life through Christ shall ultimately descend. He shall be saved." Saved unto and into what? The eye of man has not seen, the ear of man has not heard, neither has it entered into the heart of man, the bliss and blessedness into which salvation progressively conducts the man who enters into life through Him. "Shall go in and go out." 2. Safe conduct. "Shall go in and go out." He shall be free in the splendid freedom with which Christ Jesus makes men free. He shall be free to find his highest self and to live his highest life. All the while he is seeking the best, he has the help of the Lord of life in the quest for the highest. "Shall go in and go out," so shall have the protection and fellowship of the everlasting Lord. He "shall go in and go out along the highway of the king, and all that the eyes of the king shall see, shall be the servant's to see as well. 3. Provision. "Find pasture." Therein is recognized and realized all that our Father David meant when he said, "I shall not want. He maketh me to lie down in green pastures." There is the bountiful provision for the every need of soul and body. "Find pasture," not for simply a little while, but for all whiles till whiles shall wear away into the endless eternal day.

It is not for such gracious purposes as this that the false ones come, but they come to make spoil of the shepherd's sheep. They come to set the peaceful into contention, they come to array faction against faction. But not so the true shepherd. Hear Him say, "I come, that they may have life, and that they may have abundantly." Here is the purpose of the Master's coming. Do you still think He came to keep men out of hell? Of course He did, but that is an incident. He came to make men fit. Let us say, He came to make men unfit for hell, fit only for heaven; He came to give men life, and to give them abundant life. He came to give them life so abundantly that they need not live on a sickly plane.

This morning the winter air was bracing and fine. I walked along the way and noted how men and women with gray hair went tripping along like youth in its middle teens. The air does something to one that gives him what the elders in the Training Union called "pep." Now, the Lord Jesus comes to do something of that sort, but He makes His gift of life not only abundant but permanent. Its very abundance makes it permanent. It is the sort of life that does not drain away. It is life like the flow of the water in the mains that conduct it from the perennial fountains high up on the mountain side.

## RESOLUTIONS OF THE BOARD OF DEACONS OF THE FIRST BAPTIST CHURCH MEMORIALIZING HON. JAMES L. TAYLOR, DECEASED

WHEREAS, On October 25, 1942, Hon. James L. Taylor, a beloved member of the First Baptist Church of Gulfport, Mississippi departed this life, having been for more than forty years, a leading and outstanding, honorable citizen of the city of Gulfport, Mississippi, and one of the main pillars of the First Baptist Church of Gulfport, and

WHEREAS, The said James L. Taylor, during approximately three-score years, was one of, if not the most substantial contributors to the cause of Christianity throughout the state of Mississippi, and more especially in the city of Gulfport; devoting time and effort to the promotion of the cause of Christ through his efforts as a teacher of the word, and loyalty to the church through his efforts in its welfare in every conceivable way, and in addition having made large contributions financially to carry on the work of the church locally and to carry the message of Christ throughout the entire world, and

WHEREAS, He was for more than a quarter of a century the teacher of the men's Bible class of the church, and during most of this time was chairman of this Board of Deacons, having been elected several years ago as a life-time active deacon in order that he might continue his good work as chairman of this Board, which position he held until the date of his untimely death; and having presided over every annual meeting of this Board for a great number of years, this being the first annual meeting over which he has not presided during the tenure of office of every member present. And each of us as individuals feeling very keenly his absence here on this occasion, but feeling that he is with us in spirit and that his spirit among us shall live on in the memory of those who loved, honored and respected him as an outstanding nobleman and ambassador of all that is honorable and right.

NOW THEREFORE, Be it resolved by the Board of Deacons of the First Baptist Church of Gulfport, Mississippi, at this its annual meeting, that each member present feels very keenly the loss of this great man from membership and chairmanship of this Board. That by these resolutions every member of this Board expresses his regret and sorrow on the passing of this great man of God. That we do hereby extend sympathy to Mrs. Taylor and each member of the family of Judge Taylor, and say with them, that his passing is not only a great loss to them, but to this entire community, state and nation.

BE IT FURTHER RESOLVED, That a copy of these resolutions be spread upon the minutes of this meeting of the Board of Deacons, and that the secretary

## KNOW YOUR BIBLE

QUIZ QUESTIONS FOR TEACHER AND CLASS

1. Who was David's great grandmother?
2. Who was the great composer who wrote the "Messiah," and on its first hearing, said, "I did think I saw God Himself"?
3. An outstanding Bible character is said to have composed the best loved poem ever written. Do you know it, and who wrote it?
4. Here is the fifth Roosevelt and Churchill "Eight Point" parallel program from the Bible. See the source in "Answers to Know Your Bible."

(Correct answer on Page 15)

Southern Baptist Hospital, New Orleans, has employed a full-time religious director to work with student nurses.

Funds of the Norwegian Mission Society have been confiscated, according to reports received at Stockholm. The move closely followed the arrest of Christian Svensen, president of the society; Pöter Hurlen, secretary, and the editor of the group's youth periodical. It is now learned that Svensen was arrested for allegedly distributing the provisional church council's recent anti-Quisling manifesto.

Did you read in recent papers the diary of Rickenbacker's pilot concerning their experiences while they were drifting on the Pacific? He wrote: "I was an agnostic; an atheist, if you will. But from my companions I learned to pray. I saw prayer answered. There are no atheists in the fox holes of Guadalcanal and there can be no atheists in rubber rafts amid whitecaps and sharks. My entire life has been changed by the events that began October 20, 1942. It is a day I'll never forget."—Baptist Messenger.

be directed to furnish a copy to the members of the family of our departed brother, Judge Taylor, and to The Baptist Record.

RESPECTFULLY SUBMITTED, this the 4th day of January, A. D. 1943.

REECE D. BICKERSTAFF,  
T. F. MCGEHEE,  
W. O. STORKEY

Committee

## "Man shall not live by bread alone"

### The Peril of Bread

By J. B. Lawrence

As timely as tomorrow's headlines is this application of Christian truths and principles to the social and economic problems of human society. Pointing out clearly the perils of living for material things only, Dr. Lawrence probes the wrongs and evils of our world, leaving no doubt as to what are "our obligations and duties as individuals, as citizens, as Christians toward correcting these evils and applying the Golden Rule in all our personal, social, and business relationships." This book is for thoughtful Christians everywhere. (26b)

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JACKSON, MISS.



## THE BAPTIST HOUR

Date: February 21, 1943.  
Speaker: Dr. J. Clyde Turner.  
Subject: "The Throne of Grace."

Stations: WSLI of Jackson; WCBI, Columbus; WERC, Birmingham; WFSA, Montgomery; KTHS, Hot Springs; WSB, Atlanta; KWKH, Shreveport; KIES, Shreveport; WJBO, Baton Rouge; WREC, Memphis.  
Invite your neighbors to listen.

## CONCERNING MORAL FORCE

E. F. Haight, Th.D.

"The church is the greatest moral force in the world." So said a speaker at one of the recent Baptist state conventions. Indeed so, if by "moral force" one means power to influence men and institutions to act according to generally accepted principles of right conduct, such as honesty and decency. The church exerts this influence directly and indirectly. It does so directly by helping men to know God as Saviour and Lord in Jesus Christ, for this experience enables men to do good because it makes them good. The church exerts a moral force indirectly through these same men as they do good themselves and influence other people and institutions to act right.

In either case—acting directly or indirectly—the church is a moral force only so far as the men belonging to it are moral forces. The creed or confession of faith of the church may be ever so correct and holy, the theological views and moral teachings ever so orthodox and noble, and the current preachments ever so true to this religious and moral heritage, but only so far as the men of the church intend and practice good—Christian good—will the church actually become a moral force in the world.

The case of a potentially powerful moral force and an actual moral weakness—as seems to be the situation of the church today—is similar to our military situation a short while ago. We were potentially the greatest military force on earth but we were actually very vulnerable, of little aid to our besieged friends and offering ineffective resistance to our foes. The problem was twofold—a realization by an all-out, united war effort of our potential strength, and a bringing of this strength to bear on the enemy.

Now the church as a moral force—potentially "the greatest moral force in the world"—has been ineffective because it has been more or less morally inarticulate. Take, for example, our Baptist churches. We have not been morally inarticulate because we have not subscribed to high ideals of moral conduct. (We must admit, however, that our two confessions of faith have almost nothing to say specifically about every-day morality, and that our church covenant creates in our people little if any actual sense of moral obligation.) We have become inarticulate because more and more we have failed to give to the communities in which we live in a convincing demonstration of the Christian ethic as Baptists understand and subscribe to it. To be sure, a few here and there and courageous individuals now and then have done so; but as the people who relate our Bap-

## OUR BONDS FREE THEIR BONDS



Stockholm: In a sudden move, the Rumanian government has issued a decree dissolving religious communities, free church bodies and sects on the ground that their existence endangers national unity. The dissolution decree provides for confiscation by the state of property held by the church groups. It is expected that Rumanian Baptists will protest the move and will try, by legal measures, to prevent execution of the order. Dr. J. H. Rushbrooke, president of the Baptist World Alliance, who personally intervened on behalf of Rumania's religious minorities several years ago, is now in London. Under the circumstances, little effective aid outside Rumania can be counted on.

tist churches to their communities we have not made unmistakably clear and convincingly real the high morality to which we subscribe. As a consequence the name Baptist has ceased to have the moral significance it once enjoyed.

Moreover, a moral force like any other force must be brought into use if it is to be of value or significance. Negatively, it must be brought to bear upon the enemy of morality: positively, it must be made available for the friends of right conduct. It must make contact. This it does as Christian men act in the affairs of everyday life according to Christian principles and do so primarily because this is the kind of men they are. Thus a moral force is set in motion in our world, both opposing that which is immoral—in business, in social life, in the home, in politics—and demonstrating that which is moral and determining the total life of one's community according to the Christian ethic.

Indeed so, the church can be in reality "the greatest moral force in the world," and it will be, if the men of the churches would go all-out in the moral war effort and have the courage to contact the world of mankind—friend and foe—with the dynamic of the "new life in Christ."

## BELIEVE IT OR NOT

When the public utilities stop sending bills  
And the telephone company opens its tills,  
Inviting subscribers to "Come, help yourselves!"  
When prayer books and hymnals are born on the shelves;  
When words such as wear and repair and renewal  
Are sounds without meaning; when air is our fuel;  
When all of us mortals (the clergy included)  
Can thrive on a diet completely defooded;  
When Harlem's divine becomes bishop of Rome;  
When a president's born in each citizen's home;  
When Chamberlain, Hitler, Daladier and Stalin  
Resign from their posts and elect Gracie Allen;  
When Santa Claus comes on the Fourth of July  
And no little child ever wants to know "why?"  
When ev'rything's given and nothing is sold,  
And the family coffers are flowing with gold  
From the eggs that are laid by the good Easter Bunny;

THEN churches will function without needing money.

—BR—

Suppose Sergeant John Bartek, who was on Captain Rickenbacker's raft, had not happened to have his New Testament with him during those three fateful weeks in the South Pacific? This question has undoubtedly occurred to many Bible-loving people for, according to the sergeant's testimony when speaking at a party for service men in Buffalo, New York, he said, "Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water."

A few days ago Rev. Owen Williams, pastor of Utica Baptist Church, sent us a nice list of subscriptions.

BAPTIST RECORD  
Circulation this Week

30,890

## CHANGES AMONG THE CHURCHES

## Called and Accepted

Ray Smith, Main Street, Luray, Va.  
Harry V. Smith, chaplain, U. S. army.

A. F. Smith, Field Churches, Ogeechee River Association.

C. E. Snowden, Mt. Nebo, Newton county, Miss.

T. R. Spell, Woodbury, Ga.

Lewis Steed, chaplain, U. S. army.

R. J. Sweetman, Friendship, La.

Joseph Stiles, Park Place, Houston, Texas.

Paul J. Syms, Grants, N. Mex.

W. M. Taylor, First, Pavo, Ga.

J. U. Teague, Powellville, N. C.

L. H. Tipton, chaplain, U. S. army.

W. A. Tinsley, Lydia, Clinton, S. C.

L. E. Thomas, Thomas Memorial, Bennettsville, S. C.

Robert Thomasson, Cedar Canyon, Okla.

A. G. Todd, First, Varnville, S. C.

R. D. Toliver, Second, Granite City, Ill.

Guy Turner, chaplain, U. S. army.

W. O. Vaught, Jr., University, Abilene, Texas.

T. D. VanPelt, Dexter, N. Mex.

Perry Wallace, Comrade Church, Temple, La.

J. A. Walters, Burnside, Ky.

T. C. Walden, Palmerdale, Birmingham, Ala.

R. W. Wallis, Park View, Portsmouth, Va.

## Resigned

W. M. Thompson, First, Petersburg, Va.

L. H. Tipton, Unity Church, Ashland, Ky.

A. G. Todd, Bartlesville, Okla.

Robert D. Toliver, Clay City, Ill.

F. W. Tomberlin, Abbeville, Ala.

W. H. Travis, First, Berryville, Ark.

C. M. Turner, Haig Rt., Birmingham, Ala.

Guy Turner, Central Avenue, Memphis, Tenn.

W. O. Vaught, Jr., Bethany, Kansas City, Mo.

Frank Waite, Hall Street, Owensboro, Ky.

R. W. Wallace, South Fort Worth, Texas.

T. C. Walden, Memorial, Bradford, Ala.

## Young lady, does an old TABOO mean you don't know this help?

Periodic pain is no longer a forbidden topic. So learn about CARDUI, which may help in one of two ways: (1) as a tonic, it may pep up appetite, aid digestion, and thus help build energy for the "time" to come; (2) started 3 days before the time, and taken as directed, it may aid in relieving purely functional, periodic pain. CARDUI'S 62-year record says: Try it!



## Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary  
OXFORD, MISS. JACKSON, MISS.

### Griffith Memorial Church Jackson Leads Entire Southern Baptist Convention

It is no surprise, but even then it is with genuine joy that we are able to announce that Griffith Memorial church, Jackson, Miss., led all churches in the Southern Baptist Convention in number of study course awards issued last year. They gave 667 awards which was 225 more than any other church in all of the states in the S. B. C. issued. When you think of the fact that we have about 25,000 churches this is no small honor. We could rightly expect it of Griffith, however, for they are genuinely Training Union minded, have been carrying on a growing, efficient work for years under the capable leadership of Mrs. L. R. Williams, Training Union director. They specialize in study courses and gave large credit to the fine spirit that exists in the church that has also led to a phenomenal growth in every way to study. For years Griffith has led in Training Union attendance in our state, and ranks near the top in attendance in the Southern Baptist Convention. Pastor L. W. Ferrell, a thorough-going Training Union pastor, is proud of this fine record they have made.

### Hinds-Warren Association Makes Record

For the year 1942 Hinds-Warren Associational B. T. U. made a record in study course awards issued that is one to be envied. They issued 1,987 B. T. U. study course awards. This represents 16½% of the awards issued in the entire state. This record gives them 16th place in the Southern Baptist Convention. This is a wonderful record when you consider we have 900 associations, many of them very large in number of churches, and large churches as well.

Another achievement worthy of commendation is the fact that a third of the Standard Unions in the state for the last quarter were in Hinds-Warren Association. We congratulate Mr. Clifton R. Tate, associational director, and his corps of officers for this fine record for the year.

### Coldwater Has Training School

Mrs. Taylor Howard of Water Valley represented the State Training Union Department in a successful training school in Coldwater a few weeks ago. Coldwater church has a new building, in fact everything in Coldwater, except the ground and people, is new. This town was completely moved from its former location because it was in the flooded area of Cold Water river. The church starts a new career with a splendid building and spirit. Mrs. Howard reporting the week's work says "We really had a good week, everyone seemed so interested and cooperative."

### Alcohol the Destroyer

Our newest study course book for young people is from the pen of Mr. C. Aubrey Hearn, of Nashville. "Alco-

hol the Destroyer." It is in the Intermediate, Young People's Adult, and Administration courses. We give it this wide range because of its importance. Mr. Hearn was for several years young people's leader in the Training Union Department for the south. He is now one of the editors in the Sunday School Board. The book is a very practical and forceful discussion of this, America's Enemy No. 1. The chapter headings are:

- I The Source of Alcohol.
- II The Nature of Alcohol.
- III Destroyer of Physical Health.
- IV Destroyer of Mind and Personality.
- V Destroyer of Moral and Spiritual Values.
- VI Alcohol the Destroyer of Society.
- VII To Drink or Not to Drink.
- VIII Crusading Against the Destroyer Alcohol.

The book is well illustrated and thus tells us the story also. We prayerfully hope that EVERY pastor in Mississippi will teach this book to his church or churches. If pastors should fail, let some other person, interested in saving our nation from utter destruction, take the initiative, organize a class, enlist every member of the church if possible, and teach this book.

### Lincoln County Meeting

Associational Director A. S. Minton of Brookhaven announces the next Lincoln county associational meeting for Sunday afternoon, February 28th, at 2:30 o'clock at Friendship church. A good program has been planned and a large attendance is expected. Mr. Minton is anxious for EVERY church to be well represented at this meeting.

### Yazoo County Association Reports Three New Unions

We are happy again to report here the progress being made in Yazoo county. Mrs. Netherland, associational director, tells of three newly organized unions. This time Anding reports a Junior and an Adult Union, Providence reports an Adult. Soon we hope to report Yazoo 100%, meaning that every church in the association has a union. Mrs. Netherland meets with her officers the first Sunday afternoon in each quarter. Here they plan for their extension work as well as for their meetings that are proving so helpful.

### Taylorsville Union Growing

Thanks to Miss Opal Davis for a good report of the Training Union work at Taylorsville. Miss Davis is the director and says "We are doing much better work and have a number of new members. Our general assembly programs are very interesting. The Story Hour had charge recently and gave a very impressive program. We have very few absentees and our grades are good. We are doing more visiting and hope to have a much better report next quarter." These are the things that make for a good

union, and a good union is one that is training the members in the essential activities of the church. Taylorsville has just had a helpful study course for each union using the soul winning books.

Another new language has found its way into print—as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango in the northwestern part of Guatemala. The Gospel of John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin-American countries.

### IN MEMORY OF MR. W. J. TURNER, SR.

On Jan. 31, 1943, our loving friend and brother, W. J. Turner, Sr., passed away.

Mr. Turner came to Straight Bayou at the age of 12, and had been one of the outstanding citizens of the community. He was 76 years old. He was a member of the Baptist church since early manhood.

He leaves to mourn his passing, four sons, Earl and J. W., Jr., of Straight Bayou; Austin of the U. S. army, and Leon of Baltimore, and two daughters, Mrs. J. W. Ratliff of Straight Bayou and Miss Willye Turner of Jackson.

Funeral services were conducted by Rev. R. B. Patterson of Memphis, Tenn. He was laid to rest in the Straight Bayou cemetery.—A Friend.

## "THOUGH DEAD, HE YET SPEAKETH"

We live but few years while the good we do lasts through eternity. We cannot carry our possessions with us. By a gift in our wills we can place a portion of our property so that our names will be remembered, and where through all future years it may be used in educating boys and girls for Christian leadership, in the care of orphan children and in ministering to the sick.

### What Is A Christian Will? Reasons For A Christian Will

- |  |   |
|--|---|
| 1. A will with the will of God in it.  | 1. It gives security to a will. It will require something out of the ordinary to break it in any court. |
| 2. One with a reasonable portion of one's property left for Kingdom building.                  | 2. It will prevent family discord and cause the portion going to loved ones to be a blessing.           |
| 3. A will which provides for family, but does not overlook God.                                | 3. It will make possessions immortal, declaring large spiritual dividends to the end of time.           |
| 4. An enduring photograph of the inward feelings and heart longings of God's faithful servant. | 4. It will mean that at death God has not been forgotten.   |
| 5. An everliving testimony of an obedient servant of the Master.                               |   |

### WRITE YOUR WILL TODAY, OR SOME DAY THE LAW WILL WRITE IT FOR YOU!

Bequests and devices to the following named institutions and causes will be sacredly administered in carrying on the Master's work:

Blue Mountain College, Mississippi Baptist Orphanage, Mississippi Baptist Convention Board, Southern Baptist Hospital, New Orleans; Baptist Bible Institute, New Orleans; Southern Baptist Theological Seminary, Louisville; Southwestern Baptist Theological Seminary, Fort Worth; Relief and Annuity Board, Dallas; Baptist Sunday School Board, Nashville.

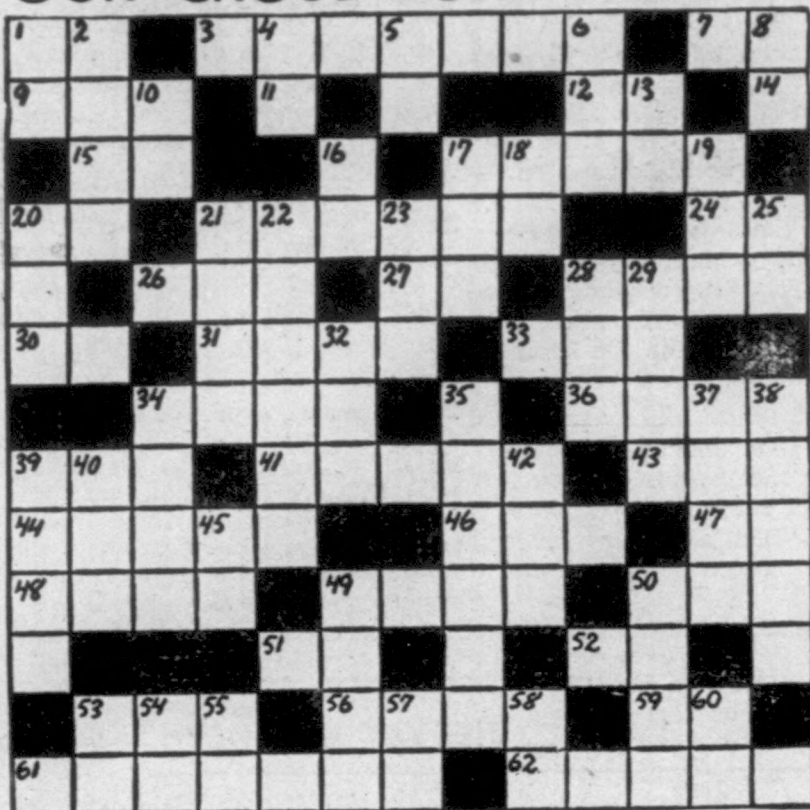
### YOU DO NOT HAVE TO MAKE A LARGE GIFT IN ORDER TO MAKE AN ACCEPTABLE GIFT!

For information and assistance write:

BAPTIST BEQUEST COMMITTEE, Box 896, Jackson, Miss.



## OUR CROSSWORD PUZZLE



"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John

## THE ATONEMENT

## Horizontal

- 1 "Yet a little while, and the world seeth me . . . more," John 14:19.
- 3 "That whosoever believeth in Him should not perish, but have . . . life," John 3:15.
- 7 "but woe unto that man by whom . . . is betrayed," Luke 22:22.
- 9 "the Son of man is come to seek . . . to save," Luke 19:10.
- 11 "but for this cause came . . . unto this hour," John 12:27.
- 12 "... thou be willing remove this cup from me," Luke 22:42.
- 14 "for . . . came not to judge the world, but to save the world," John 12:47.
- 15 Company.
- 17 "and I lay down my life for the . . ." John 10:15.
- 20 "and . . . slain, and . . . raised the third day," Luke 9:22.
- 21 "even so must the Son of man be . . . up," John 3:14.
- 24 "When ye have lifted . . . the Son of man," John 8:28.
- 26 "repentance and remission of sins should be preached in . . . name," Luke 24:47.
- 27 That is.
- 28 Singing voice.
- 30 "... but . . . save them," Luke 9:56.
- 31 "No man taketh it . . . me, but I lay it down of myself," John 10:18.
- 33 "it behoved Christ to suffer, and to rise from . . . dead," Luke 24:46.
- 34 "when ye shall see all these things, know that it is . . ." Matt. 24:33.
- 36 "all these things will they do unto you for my name's . . ." John 15:21.
- 39 "if ye believe not that I am he, ye shall . . . in your sins," John 8:24.

- 41 "I have glorified thee on the . . ." John 17:4.
- 43 "that he should give eternal life to as many as thou hast given . . ." John 17:2.
- 44 A projecting window.
- 46 "ye say, It will be fair weather: for the sky is . . ." Matt. 16:2.
- 47 Chinese measure.
- 48 "nevertheless not my . . . , but thine, be done," Luke 22:42.
- 49 "No man can come to me, except the Father which hath sent me . . . him," John 6:44.
- 50 "that of . . . which he hath given me I should lose nothing," John 6:39.
- 51 "where two . . . three are gathered together in my name," Matt. 18:20.
- 51 Established church.
- 53 "I have manifested thy name unto the . . . which thou gavest me," John 17:6.
- 59 "I am the door: by . . . if any man enter in, he shall be saved," John 10:9.
- 61 "to mock, and to . . . , and to crucify him," Matt. 20:19.
- 62 "And truly the Son of man . . . , as it was determined," Luke 22:22.

Our text is 9, 11, 12, 14, 20, 21, 24, 31, 33, 41, 48, 49, 50, 53, 56 and 59 combined.

## VERTICAL

- 1 Continent.
- 2 "And they cried out all at . . . , saying, Away with this man," Luke 23:18.
- 4 Titanium.
- 5 Receiving office.
- 6 "When he speaketh a . . . he speaketh of his own," John 8:44.
- 8 East Indies.
- 10 "not to . . . mine own will, but," John 6:38.
- 13 Iron (ferrum).
- 16 "that all things must be fulfilled,

Answer to Last Week's Puzzle

AND WHOSEVER  
I R A GO DELE  
LEAST NEER C  
LIVETH AND E  
PAN RO L ELI  
LM D WISE IV  
A BELIEVETH E  
CROW RE TT  
EAR AGE SEETH  
IN ME SHALL  
IS E MDII A  
LEAVE ETERNAL  
L NEVER DIE L

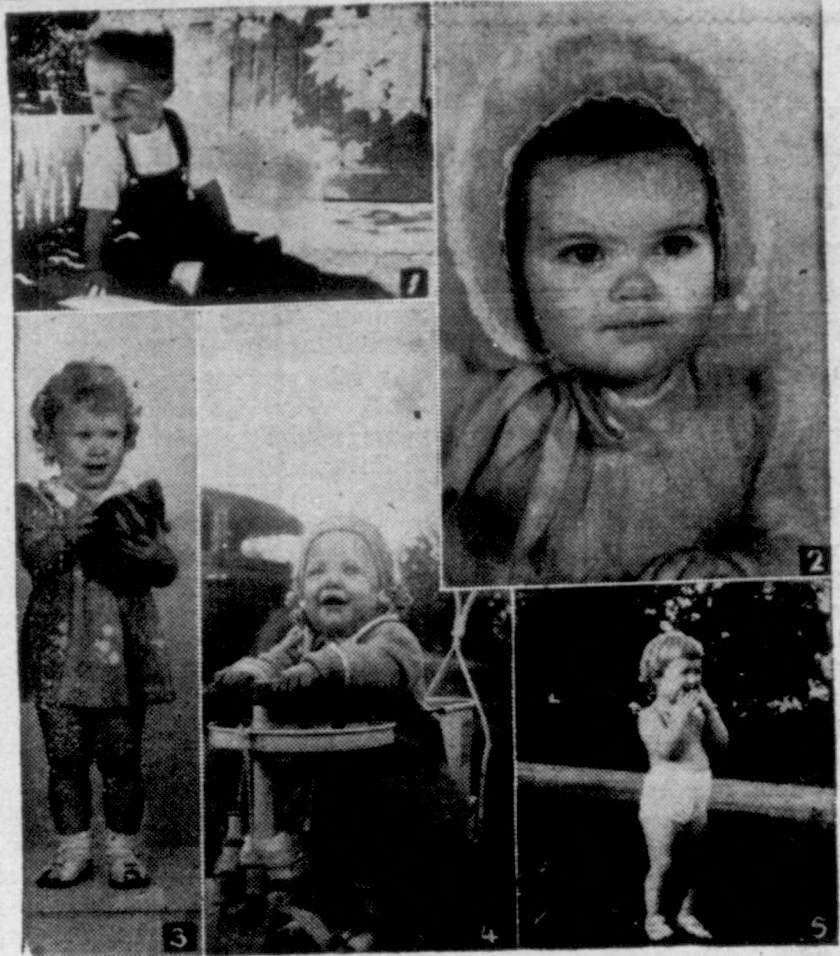
Famous to Relieve 'PERIODIC'

## FEMALE PAIN

And Help Build Up Resistance Against It!

If at such times you suffer from cramps, headache, backache, tired, nervous feelings, distress of "irregularities", periods of the blues—due to functional monthly disturbances—start at once—try Lydia E. Pinkham's Vegetable Compound—it's made especially for women.

Pinkham's Compound is so helpful to relieve such distress because of its soothing effect on one of woman's most important organs. Taken regularly—it helps build up resistance against such symptoms. Also a fine stomachic tonic! Follow label directions. Worth trying!



Blue Mountain, Miss.—Blue Mountain College grandchildren pictures appeared in the January number of the alumnae bulletin: (1) George Gibson Collicutt, Jr., son of Mr. and Mrs. G. G. Collicutt, Sr., Blue Mountain; (2) Martha Kirk Wofford, daughter of Mr. and Mrs. George C. Wofford, Drew; (3) Judith Sue McKinnon, daughter of Mr. and Mrs. V. G. McKinnon, Houston, Texas; (4) Margaret Ann Moyers, age 8 months, daughter of Mr. and Mrs. Scott Moyers, Jonesboro, Ark.; (5) Mary Evelyn Vandiver, age 22 months, daughter of Mr. and Mrs. Nelson Vandiver, Pontotoc.

Harrisburg, Pa.: Members of the Ministerial Association of Greater Harrisburg and Dauphin county will volunteer en masse to give a pint each of their blood to the American Red Cross blood bank here, it was decided at a meeting of the ministers.

- which were written in the law . . . Moses," Luke 24:44.
- 17 "but ye . . . me: because I live, ye shall live also," John 14:19.
- 18 —kf is handkerchief.
- 19 "and . . . him to death," Luke 18:33.
- 20 "... that the world through him might be saved," John 3:17.
- 21 "and to give his . . . a ransom for many," Mark 10:45.
- 22 The Jewish nation.
- 23 Boys' name.
- 25 River in Italy.
- 28 Ohs and —.
- 29 Laban's elder sister, wife of Jacob, Gen. 29:16.
- 32 Anglo-Saxon money.
- 34 Boy's name.
- 35 "Because . . . is the gate, and narrow," Matt. 7:14.
- 37 "and shall spit upon him, and shall . . . him," Mark 10:34.
- 38 Girl's name.
- 39 "I lay . . . my life, that I might take it again," John 10:17.
- 40 A son of Bela, son of Benjamin, I Chron. 7:7.
- 42 "... ye down trees," Jer. 6:6.
- 45 Hebrew deity.
- 49 Used in the preparation of medicines.
- 50 Apex.
- 53 Member of Congress.
- 54 Combining form indicating relation to an early period of time.
- 55 Greek letter.
- 57 Compass point.
- 58 King of Bashan, Josh. 13:12.
- 60 And (Fr.).

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→ GRAY'S OINTMENT

## CHOSS SECTION OF A CHAPLAIN'S WORK

Friday night, about a huge fire of pine knots, we had one of the best church services I have ever had the blessed privilege of attending. We sang the songs of Zion about a little field organ and were lifted toward heaven. On Sunday I traveled about sixty miles and preached to four very appreciative congregations—all men of our outfit. One man was converted that day—a young Jew from New York City. God is working among the men in our army.

Yours in Christ,  
CHAPLAIN MARK LOWRY,  
on maneuvers.

Stockholm (By Wireless to INS): A clergyman and several women, all native Christians, have been executed in Thailand by the Japanese on charges of communicating with the enemy and spying against Japan, according to a report prepared for the Danish Missionary Society. Prior to their execution, the report declared, the accused were urged to abjure the Christian faith. They all refused and died "with God's name on their lips."

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MENTHOLATUM



## From Gen. MacArthur's Order of the Day Following the Victory at New Guinea



To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

### THE PREACHER'S SECULAR READING

The caption of this article is not so much for discussion as to raise the question regarding the breadth and variety of the average minister's reading to suggest a few timely books. In this busy, bustling world the preacher is called on to perform an almost impossible task. As a pastor he is sometimes janitor as well as pulpiteer. Under such a strain often he feels that all of his readings must bear directly upon the Scriptures, or be of a theological or doctrinal nature. The "sermonic search" is ever before him when thinking of reading. The value of the minister's sermon is dependent not only upon his knowledge of the Bible but also the minister's ability to relate the teachings of the Book to the problems of every day living of his parishioners. This calls for a thorough understanding of contemporary life by the minister. To be effective the minister must read books portraying contemporary secular life and thought. It is said of

one of the best preachers of the Southern Baptist pulpit that ever so often he introduced his Sunday morning sermon by relating a brief story from contemporary life, making a definite application of it to the religious theme he was discussing. Needless to say he held with ease one of the largest pulpits of the South. The auditorium of his church was filled with hearers at every Sunday morning service.

The minister of today needs to keep abreast with contemporary history because of the abnormal times in which we live, the quickened thought life of the people in general, and the multifarious and multiform involvements produced by the war. Certainly it is a questioning period. The minister is expected to give answer.

There are many good books coming from the press today dealing with political, historic, economic, moral and spiritual issues. Have you read "Ramparts of the Pacific" by Abend? Do so, and your appreciation of our Australian neighbors will be quickened, your understanding of our vital economic relations to the southwest Pacific enlarged, and a new consciousness of our moral and spiritual responsibility to the Philippines and Chinese engendered.

"India Today" by Duffett, Hicks and Parkin, will give you a new understanding of some of the problems now forced on the United Nations and England especially, in dealing with this vast undeveloped mass of humanity. The writer, with many others, was prone to be critical of Sir Stafford Cripps and his government for not giving India complete freedom. But such an attitude is softened when we become aware of the many factors making such a policy unwise and probably definitely harmful now. Here we find more than 389,000,000 peoples packed into an area equal to only fifty-three per cent of the area of the United States. Of that vast number only thirteen per cent are literate; only two percent understand the English language. To understand the thought of every Indian group, a person would have to know the two hundred dialects of the country. The religious problems seem to be the greatest hindrance to Indian independence. Untouchables are jealous of Brahmans; Moslems of all Hindus, and Sikhs of every other group. This religious jealousy is inseparably interwoven with native economic policies. These are just a few of the many problems the writers present in unbiased manner.

Do you have a clear understanding of "How War Came"? Read this book by two Washington correspondents, Davis and Lindley. Probably this book holds for the minister the best discussion in book form of the various "behind the curtain" scenes leading up to an open declaration of war im-



Mrs. A. G. Wilkins of Brooksville sent us a nice list of names recently, with a promise of more later. Some of these are new and some are renewals.

Rev. J. W. Lee, pastor of Batesville Baptist Church, recently sent us a nice list from that church. He says, "You will recall that I promised you that I would make an effort to increase our 1942 list by ten per cent. Well, I have done better than that. The list is increased by more than thirty percent."

From East McComb Baptist Church we have received another nice list. This list contained ten names and brings the number sent us recently from East McComb church to 100.

Within the past few days we have received two lists from Coffeeville church. These were sent to us by J. M. Fancher. Rev. L. J. Crumby is the pastor.

mediately after Pearl Harbor. The reader will appreciate more fully the patience of our leaders in Washington as they sought through every conceivable way to keep us out of the war. A reading of this account will quicken appreciation for our leadership. Here we find much as to governmental policy and procedure.

For intimate glimpses into Washington political life of the past fifty years we may read Daniel C. Roper's "Fifty Years in Public Service." Here is a book written by a southerner and filled with intriguing history masterfully interpreted. Rich because it was written by a Christian statesman who not only has been able to see that Christian ethics can be practiced in positions of public responsibility but has demonstrated such a truth through the practice of the same. This book is a thesaurus of pertinent truths and homely philosophy. With a minister's life enriched by such reading he becomes a greater servant and more effective leader.

BEN INGRAM,  
Coker College,  
Hartsville, S. C.

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**CAPUDINE**



## Answers To Know Your Bible

(Feature on Page Twelve)

1. (Great grandmother): Here is the genealogy: David was the son of Jesse, and Jesse was the son of Obed, whose father and mother were Boaz and Ruth. Therefore, Ruth (the gleaner) was the great grandmother of King David.

2. (Best loved poem): It is the Twenty-third Psalm, written by King David.

3. (Great composer): Handel wrote "The Messiah," in 1742, and when he heard the Hallelujah Chorus, he said, "I did think I saw God Himself."

4. (Number five of "Peace Point"): "They desire to bring about the fullest collaboration between all natives in the economic field, with the object of securing for all improved labor standards, economic advancement and social security." For the parallel read I John 3:17 and 18. See next week for number six, "Peace Point" parallel.

## SUNDAY SCHOOL AND B. T. U. ATTENDANCE

Louisville First	183	61
Crystal Springs	320	91
Wallerville	49	28
Brookhaven First	486	131
Kreole	93	20
Olive Branch	63	38
Bethlehem (Jones)	84	38
New Albany	294	98
Jackson First	973	265
Calvary Jackson	837	201
Griffith Memorial Jackson	653	277
February 7:		
Monte Vista	92	52
Louisville First	352	97
Cross Roads (Webster)	54	
Spring Creek (Neshoba)	77	55
Bear Creek (Attala)	96	
Bethlehem (Jones)	73	73

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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For Coughs, Chest Colds, Bronchitis

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these 3 Questions

**Ques.** Does it make any difference what laxative you buy? **Ans.** It certainly does; most people prefer a laxative that is gentle in action but thorough in results. **Ques.** How can you know what laxative, when taken as directed, will usually give gentle, thorough, prompt relief? **Ans.** One simple way is to ask for Black-Draught. **Ques.** Is Black-Draught economical? **Ans.** Very! Only 25c for 25 to 40 doses.

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Relieve Back Kidneys Only 35c.



**"THE SIGN OF JONAH"**

Carl E. Bates, Pastor

Central Baptist Church, Winchester, Ky.

In relatively recent years, much has been made of the statement of Jesus, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." Many, who otherwise would find it easy to leave a passage in its context, take this one out of its setting and make much of the phrase, "The Signs of the Times."

In my acquaintance with the writings of various ministers on this subject, it seems to me that the main issue here has been misconstrued. To date, I have not found any indication from the handiwork of God that could be taken as any definite signs of the times as used by some writers. We seem to have forgotten the following statement of Jesus which was a direct answer to those who asked for some sign or signs: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah."

It appears from this statement that a sign has been given. This may be taken as a sign of the times, but as far as 'Signs of the Times' are concerned, nothing is indicated as to whether there ever have been any or ever will be. The sign of the Prophet Jonah was given and is given, and to all who look for a sign from God in these perilous, difficult days, here is one of which we may be sure. There can be no mistake as to what it is indicative of. In response to every questioning heart, Jesus here gives answer. In answer to the question as to where God stands in the present conflict, the sign of the Prophet Jonah clearly points the way.

What was the meaning of the sign of Jonah? What meaning does it have for our generation? I believe that we have in the sign of Jonah an insight into any fundamental conception of God. Jesus is here expressing an attribute of God that has enduring value for all generations, namely: The nature of God's activity in the world.

In the sign of Jonah, we have the substance of the idea of Redemption.

Jesus referred to the sign of Jonah and left it with that. Those who heard him knew the Scriptures and the teaching of the book of Jonah needed no expansion or explanation. They stood condemned by their own knowledge of the Sacred Scriptures. He is as much as saying, "If you really wanted a sign, you have the Scriptures which clearly SIGNIFY the very thing you are asking for. Consider the sign of Jonah."

Jonah is a sufficient sign of God at work in the world. If you ask, "What on earth is God doing?" here is your answer. Look unto the sign of Jonah. Look how God worked in the past if you would know what He is doing now. The Ninevites were afar off and undeserving of the love of God but He took the initiative in extending the benefits of His love by sending the Prophet Jonah to preach repentance to them. This is a clear and forceful sign of the redemptive purpose of God. The Ninevites did not deserve His love. But God is of such a nature that He sends His blessings upon men whether they deserve it or not. It cannot be a matter of merit. This was the point on which the scribes and Pharisees were confused. They felt in their complacent selves that if anyone deserved the love of God it would be themselves. But according to the sign of Jonah, God does not act according to that principle. His actions are motivated by redemptive love based upon a fatherly feeling for the whole world.

Throughout the teachings of Jesus, we have many instances of His portrayal of the fatherly love as a seeking love motivated by the redemptive purpose. The Prodigal Son is a classic in this respect, especially verses 20 and 32 of the narrative. "But while he was still a long way off, his father saw him and pitied

**COME AND SEE**

As the mystic beauty of God's dawn transformed the earth there appeared an angel unto me saying, "Come and see."

And immediately I was in the spirit: and, behold, I saw myself walking. I had no destination, but I walked. And as I walked I saw a man coming toward me, bowed under a heavy burden. As he drew nearer I saw that his face was lined with care. He saw me and stopped, a light of hope shining in his eyes. My face clouded with annoyance at this delay and I was about to pass on. He touched my arm and said hopefully, "My burden is great; will you not help me? I fear that I shall not reach my destination before night. You are strong; you will help—"

I drew my arm from his grimy touch and said hurriedly, "I haven't time to tarry. Can't you see that I am in a hurry?"

The man drew aside apologetically and said, "Oh, I'm sorry. Where are you going, my friend?"

The suddenness of the question startled me, for I did not know. Muttering something under my breath I passed on, a sullen scowl settling on my face.

The angel turned to me and said reproachfully, "Your brother needed your help." But scornfully I denied the relationship of brother.

The sun strode majestically across the heavens and withered the shadows about me. There appeared at the side of the road a church. As I drew nearer I saw that it was my church. Men and women stood about, but there was no sound of worship.

Wonderingly I turned to the angel and said, "These people—they do not pray; they do not sing. Why?"

The angel looked at me sadly. "God has taken the beauty and meaning from His house and services and they cannot sing or pray."

"Why has God done this thing?" I asked.

"Because His people are insincere." I was about to remonstrate, but the angel was not listening. I moved on, a sigh of weariness coming from the depths of my soul. Where was this road leading? Why did I not know my destination? I turned to the angel and asked, "Where am I going?"

The angel looked at me and replied, "Have you not charted your own

him, and ran and threw his arms around his neck and kissed him." "We were bound to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and is found" (Weymouth). We likewise find this same truth like a continuing vein of gold in the writings of Paul. "But God gives proof of His love to us in Christ's dying for us while we were yet sinners" (Romans 5:8—Weymouth).

To all today who are asking that God manifest Himself in some cataclysmic manner, let me say that God has manifested Himself in the Cross of Christ. If you are looking for some sign of the times, let the sign of the Cross speak its message to your heart, for herein is God revealed. If you cannot see in the Cross God's love for the whole world and His active interest in it, then you are as blind as those who saw nothing in the sign of Jonah.

I remember a statement made by Dr. W. O. Carver in one of my classes in the Seminary. He said, "If we miss the missionary message of the book of Jonah, we cannot rightly interpret the book." Dr. Carver is certainly right! The sign of Jonah is indicative of God's love for the whole world. And the cross of Christ to which it pointed, is the only sign needed today by those who seriously want to know what God is doing in the present conflict. He is still actively seeking the salvation of the undeserving. We may shirk our duty as did Jonah at first, but if we are His own, the compulsion of the Spirit of Christ will not suffer us to leave the Macedonian Call unheeded.

**CONGRESSIONAL DRIVE RENEWED FOR PROHIBITION IN CAMPS**

Washington, D. C.—Renewing the congressional drive for suppression of drinking in and around military and naval areas, Representative Stephen Pace (D) of Georgia has introduced a bill in the House of Representatives to prohibit sale of liquor to members of the land and naval forces.

The bill, which is pending before the House military affairs committee, applies not only to whiskeys but to beer, ale or wine.

Under terms of Representative Pace's bill, the prohibition against sale of liquor is described as being "in the interest of the common defense," and reference is made not only to alcohol, but also to the suppression of vice and gambling.

—BR—

From now on no man set adrift in a life boat or raft, from a sinking American merchantman, will be without a New Testament. It will not be left to chance that someone has a copy in his pocket. Testaments carefully wrapped in waterproof containers will hereafter be regular equipment of both boats and rafts on all merchant ships.

course?"

A puzzled frown crossed my forehead and I walked on. I began to grow irritable. A huge obstacle loomed in my pathway. I cursed it; I blasphemed the name of God. The angel smote me and I fell to the earth. "Swear not by heaven for it is the Lord's, nor by the earth for it is His footstool."

With great effort I rose to my feet, walked around the obstacle and passed on. The shadows began to lengthen. A breeze sprang up and dried the sweat on my brow. I breathed a sigh of relief. The angel looked at me and said, "'Tis a blessing from God; thank Him." But I would not.

A friend fell into step with me and I was glad. The conversation was soon enlivened with gossip and a questionable story. Then my friend took leave of me and I walked on, smiling to myself at the wittiness of his sayings.

I heard a cry behind me and turned. A youth sat at the side of the road weeping. I turned to the angel and asked, "Why does he weep?"

The angel replied, "He weeps because he has stumbled and is hurt, even unto death."

"Why did he stumble?" I asked incredulously. "I saw nothing over which to stumble."

The angel looked at me with infinite sadness. "He was following in your footsteps."

"Why did he follow me?" I demanded.

"Why, indeed?" repeated the angel. "God pity him for following a man like you. God pity you for the hypocrite that you are."

I looked, and the boy lay still at the side of the road. I dropped my head in shame, while bitter tears ran down my cheeks, and I prayed, "O God, forgive the sorrow and littleness of my life. Create in me a clean heart, and renew a right spirit within me. Give me back my influence and God helping me, I will direct my footsteps toward thee so that others following after me will not stumble and die."

I left off praying and looked up. The angel was gone, but there stood beside me a young lad, faith and confidence bright in his eyes. I put my arm about him and said, "Come with me and I'll direct you to the good life. You will not miss the way, because I am with you and God will be with us both."

As we walked the sun went down in a blaze of glory and God's goodness rested upon the face of the earth.

—JESSIE MAE PEARCE.

**A MESSAGE**

In Which the Hope is Expressed That A Sin-Torn World May Get a Better Vision of the Meaning Of God's Purpose and Plan For Humanity.

By C. S. LUMBLEY

As 1942 sinks into the tomb of the past, never to be seen again, marking an ending—and 1943 is born, happenings during the past only bring an intermission to a frenzy, wrought by blood-thirsty, heathenist dictators that would rob people of an heritage, given them by God Almighty to become members of His family.

Jesus Christ founded a Church, and built it upon a rock that wars nor the gates of hell can prevail against. Through this institution of His, men have been able to get a clearer vision of life's duties and responsibilities. And notwithstanding all the efforts put forth to tear down, times like these do not discredit the Church, but demand its ever increasing mission and power. There is no time nor room for whispering or complaint, but as the Apostle Paul admonished, we should put on the whole armour of God, and boldly witness for His Son. It would be a false Christianity that did not stand steadfast in the principles and truths laid down by our Brother, the Lord Jesus. Christian people must exert a renewed spirit and echo a never-ending chorus of the adequacy of the message of Christ, as the only means by which an everlasting peace can be had.

No individual or nation can live an intelligent Christian life by "chance," and in the Christian life there is no evidence of chance. The world's only hope is to fully realize that God is in the saddle and will fulfill every promise He has ever made to His children.

As our great Christian layman, R. G. LeTourneau has said, it is not sufficient for one only to "hear of God, but every individual needs to meet Him personally."

The Master gave us a plan at the conclusion of the Sermon on the Mount, as recorded in Mathew 7:24-29. "Therefore, whosoever heareth these sayings of mine, and DOETH them, I will liken him unto a wise man which buildeth his house upon a rock. And the rain descended, and the floods came, and the winds blew upon that house; and it fell not; for it was founded upon a rock."

"And every one that heareth these sayings of mine, and doeth them NOT, shall be likened unto a foolish man, which buildeth his house upon the sand: And the rain ascended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

These warnings of the Master point conclusively to the fact that He is the Rock upon which men should build and have life. Paul tells in 1 Cor. 10:4 "x x x and that Rock was Christ." In 1 Samuel 2:2 we read, "neither is there any Rock like our God."

The fleeting, fashioned life in which men plunder does not furnish the finished house that the Master referred to. He meant a house useful and ready for occupancy; not to be thrown up shoddily or in gaudy manner, but one that would stand again all manner of storm or trial.

—BR—

Mrs. S. B. Platt, Sr., of Columbus, Mississippi, recently sent us a nice club list.